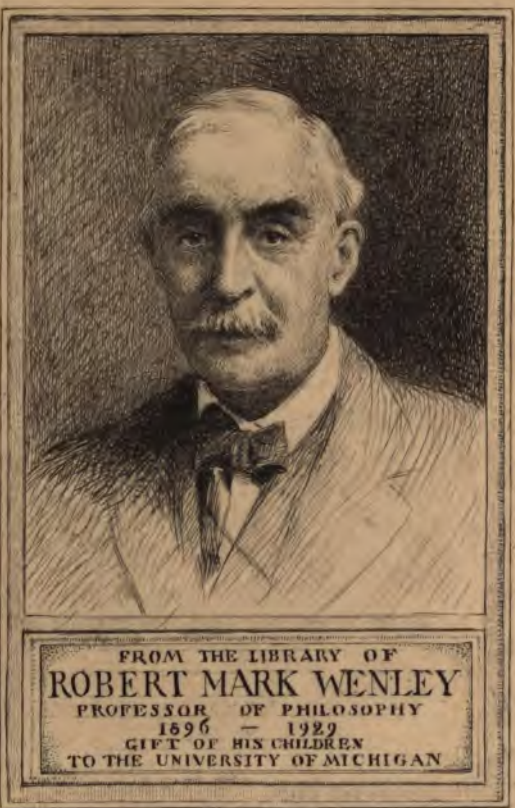

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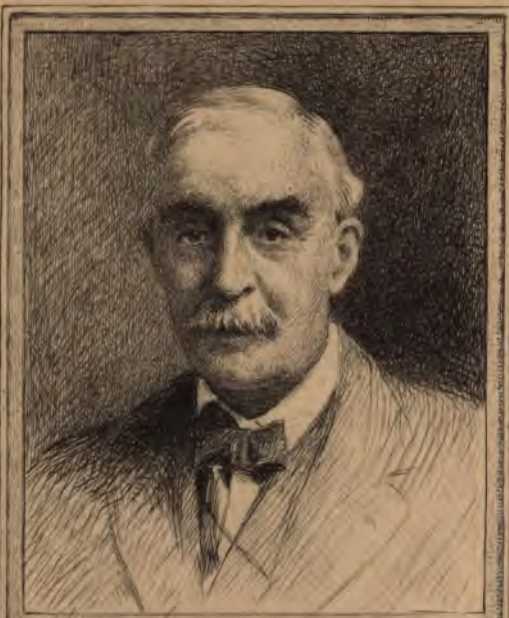

OUR CHILDREN

HINTS FROM PRACTICAL EXPERIENCE FOR PARENTS AND TEACHERS

BY

PAUL CARUS

"KOMMT, LASST UNS UNSEREN KINDERN LEBEN!"
—FROEBEL.

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EDUCATION AND PROGRESS

How can we judge of a civilization, and is there any standard at all by which we may gage its power and significance?

This question should not be impossible to answer and we believe that the replies given by different thinkers will be characteristic of their philosophy. It is a test question that will reveal the true nature of a system of thought. St. Francis of Assisi and his followers find its answer in the supremacy of the spiritual over the material, understanding by the spiritual the mode of thought which is entertained by the priest. The philosopher of matter and motion measures the advance of society by the complexity of its phenomena; to him evolution is a progress from the homogeneous to the heterogeneous. We agree with

neither and would say that culture is attained in the measure that truth has been actualized in life.

We insist that the actualization of truth is the only standard which can be used as a criterion, but we will not deny that there are many indicators of progress which like straws in the wind are signs of the times, and most of them will not be contradictory with each other. Of these indicators there are as many as there are diverse attitudes in life, nay more than that, as many as there are functions of life in which progress may manifest itself; and we will enumerate only a few of them.

It has been claimed that the standing of woman in the community, the respect shown to her, the assurance that her rights will be protected, may be regarded as an unfailing evidence of civilized conditions. The financier is inclined to regard that nation as leading the others in the march of progress which controls the finances of the world. The engineer takes his measure of value according to the amount and efficiency of ma-

chinery used for the manufacture of goods. In the domain of transportation most is made of the proportion of railroad lines to the area, or perhaps the population of a country. So every one uses the measure to which he is accustomed in his own home, his trade, or his own vocation, and even the soap-manufacturer gages the civilization of a people according to the consumption (i. e., the use, perhaps even the waste) of soap.

But if we attribute to the parent the sentiment that the rank of a community in the scale of progress should range according to the significance ascribed to the education of children, we would perhaps have an indicator that comes nearest to the real criterion of true culture.

The higher an animal ranges in the scale of life the more it stands in need of education. The lowest organisms need no parental care whatever for they merely vegetate, but the more prominent becomes the part played by the mind the less complete is a creature at its birth, and the less prepared for the struggle of existence. More than other

creatures, man needs protection and instruction, so as to be preserved during the tender age of infancy and fully equipped for the heavy demands of life.

Our frontispiece, a picture by Georges Lavergne, represents a child's first steps under the mother's guiding love, symbolizing the instinctive anxiety of mankind to lead the growing generation in the right path and develop its latent forces so that when the present generation has passed away, it will in its turn take up the torch which has been handed down and carry it further on in the advancement of the race.

The educational ideal does not merely mean a preservation of the treasures of the past, but includes future progress. It is not sufficient that the children of to-day be like their fathers. We understand the meaning of the law of evolution better than our ancestors did, and since we can give our children better chances in their lives than we ourselves possessed, we can expect of them more than we have accomplished. They should surpass us, and it is our duty

to enable them to do so; for Goethe was right when he urged that "the son be better than his father!"

Our lives are limited, and the older we grow the more will our personal interests be narrowed and reduced; but we can keep our hearts young if we live with, and for, and in, our children.

They can attain what was unattainable to us, and they can become what we wished to be, but the best of it for us is that we ourselves can be instrumental in helping them to actualize our ideals.

THE FIRST STEPS

The first steps we take in life, especially the first steps in our intellectual and emotional development, are not so indifferent as may at first sight appear.

Children are imitative, and their souls are built up by the impressions which they receive. Every single experience, every observation of older folks, of parents, of nurses, but especially of elder brothers and sisters, and generally of all belonging to the circle of their acquaintance, exercises a powerful influence in the building up of the character of the child.

The child inherits from its ancestors a great many things which constitute the capital with which man starts in life. This capital consists not only of the bodily organism with all its details, but also of the mental as well as emotional dispositions and aptitudes, the significance of which can

never be overrated. But this endowment is not definite either in quantity or quality, because the application made of it, the use to which it is put, and the moulding of this raw material into concrete forms is not inherited. The formative work is done during the life of the individual, first by education, then by experience; during childhood in our homes, our schools, and social surroundings, and when we have reached maturity and become independent, by ourselves. Hence the paramount importance of education.

The babe's brain contains besides other areas of importance, an undeveloped part in the so-called Island of Reil, which is to be the center of speech. The disposition to develop language is absent in any animal brain. But while the aptitude for speech is inherited, language itself is not. Our mother tongue is not born with us but must be acquired. A talkative propensity may be inherited, but the language which a man is to speak in life depends on the influences of his early childhood, which determine not

only the nature of his cast of mind, his nationality, etc., but also the character and usage of his speech in after life, whether or not his linguistic talent will make of him an orator, a poet, an author, a philologist, a linguist, or perhaps a mere gossip.

A child endowed with musical talent might with proper surroundings become a second Mozart, the model of a pure and classical taste, or a composer of rag time tunes; or, if he grows up among absolutely unmusical people, his musical disposition may remain latent and show itself only in a freakish way, producing, like a fallow field, an exuberance of tonal weeds.

The raw diamond is valuable in itself, but its greatest worth consists of opportunity. It becomes a valuable solitaire only by cutting.

The soul of every babe that is born into the world possesses a worth that needs development if its opportunities shall be changed into actual values. It is the duty of parents to see to it that this is done, and the right kind of parents will endeavor to

have the better part of their own selves, with an excision of their shortcomings, reared in their children.

We all of us owe much, in fact our entire being, to the past, for we actually are the sum total of the soul-life of all of our ancestors; and here in our children,—or for those who have no children of their own, here in the growing generation,—is the place to pay our debt.

And upon the whole, parents are well inclined to do their duty. Nature has her own sly ways of doing her pleasure, and so she makes people press on to the destined goal that she proposes. She appeals to self-love, and even to vanity, to make us work for her great aim which is the procreation of an increasingly improved mankind. We believe in evolution, and the doctrine of evolution promises that the future man shall range as much higher than the present man, as the present man ranges above the proto-savage, the primitive *homo in spe* just emerging from the state of brutehood. As yet we have only imperfectly realized the human

ideal. The man of the future shall be a true man, higher and better and nobler than the average man of to-day. We can all do our share in reaching our aim. We are all tending toward it and yearning for it; some do so consciously, some unconsciously, and more or less intelligently. All our most personal interests, our love of life, our instinct of self-preservation, our interest in our own character, our hankering after the immortalization of our own particular personality, our determination to maintain ourselves in the struggle for life, are intimately interwoven with the great plan of nature, with the realization of the highest type of manhood,—the actualization of the human ideal. This explains why parentage is respected among all races and nations as the noblest calling of man.

The first impressions made on a child's mind are especially important as they form the basis of man's whole future development, and they remain for a long time, sometimes forever, the standard by which all later impressions are measured. Should

we not, therefore, exercise the greatest care, and instead of leaving the first mental impressions of children to accident, see to it that they are throughout correct?

The first education of babies is frequently left to uneducated nurses, who sometimes have not the slightest idea of the sacredness of their trust and know very little of the right treatment of infants. Nurses should be chosen with great care and should always remain under the personal supervision of the mother. They should be mere assistants of the mother, but never take her place. How many of us are oblivious to the fact that whatever we do and say, whatever error we commit, whatever example we may set, is impressed upon and perpetuated in the little souls in our charge! Let us keep this in mind and let us look upon the child as a sacred trust.

Let us give children the right start in life, and let us begin at the very beginning. Let us not wait until the children have grown old enough to understand us and be capable of entering into our plans and ideas. Let

us begin the work of moulding their souls while they are still plastic, and not wait until character is already forming, for then it may be too late.

Let all parents join in the sentiment expressed by the great apostle of education in the words, *Kommt, lasst uns unsern Kindern leben!* "Come, let us live for our children!"

And if, indeed, we do live for our children, it will not be a sacrifice on our part, not a waste or loss of energy, for the reward we receive in return is much richer and by far more valuable than all the gifts we have to offer. Children are a fountain of youth in which our hearts are rejuvenated.

PARENTHOOD

Parents that cannot make up their minds to live for their children have no business to have children. Children are not dolls; they should not become toys for our amusement and diversion. Children are pledges. The possession of children implies duties, and the fulfilment of these duties demands not only a painstaking labor and watchfulness, but also great discretion and wisdom.

The obligation of educating children exercises a most beneficial influence upon parents, and it is by no means untrue that the most humanizing factor in the evolution of mankind has been the presence of children, implying the necessity of educating them. The proposition to discuss "the education of parents by their children"[1] is not as paradoxical as it seems. We may say that

[1] This is the title of an article by Carus Sterne, which appeared in *The Open Court,* Vol. I. Nos. 22-23.

no one, neither man nor woman, has grown to mental and moral maturity until he or she has been confronted with this noblest of all duties, the care of bringing up children. Carus Sterne [2] says:

"Every child requites much of the love bestowed upon it by the parents, by making them better and more perfect beings than they were before its advent into the family. In fact, the highest polish, the finishing touches of education, are given people neither by home, school, nor church, but by their own children. Should they be so unfortunate as not to have any, they will experience difficulties in replacing this lacking factor in the education of their affections."

Frequently sexual love is spoken of as the factor that exercises a civilizing influence upon man; but Carus Sterne, "at the peril of exposing himself to heresy in poetical matters," declares that on the contrary it

[2] Carus Sterne is the *nom de plume* of Dr. Ernst Krause, of Berlin, a well-known German author of scientific and popular-scientific works, his most celebrated work being *Werden und Vergehen*. He is counted among the foremost evolutionists of Germany, and did not fail from the very beginning to emphasize the moral significance of the doctrine of evolution.

engenders cruelty, produces destructiveness and brings about beneficent results only when resulting in a firm union, demanding reciprocal surrender and self-sacrifice.

The religious aspirations of mankind so important in history, are of a secondary growth, for they develop from the relation between parents and children. Says the same author:

"Out of parental and filial love there develops, even in immature minds, a universal love for humanity. The infant becomes the Saviour —the earthly father becomes the prototype of the all-wise, all-bountiful Father in heaven."

Protestants as a rule object to Mariolatry as pagan. They are aware of the pagan features of any image worship and are therefore disgusted with their Roman Catholic brethren. But belief in the divinity of motherhood contains no less truth than the belief in the divinity of fatherhood. Protestants, as a rule, believe in the latter, and are therefore not aware of the Protestant paganism that results from a sensual and literal interpretation of the belief in

God the Father. The family relation is not dual, but trinitarian. It is not parent and child, but father, mother, and child.

Carus Sterne, too, touches upon this point. Though Protestant by birth and absolutely independent in religious matters by his scientific education, he says:

"The early endeavor to elevate the mother into the realm of the divine is a deeply felt and psychologically well justified factor in the development of Christian dogma. It was thus that the mother with the infant on her lap was made the chief picture at the shrines. The "Holy Family," so typically portrayed by Raphael, wins all hearts, even at this day, in Protestant countries, for it justly makes the nursery the sanctuary which produces and constantly feeds the pure flame of love of man and of God."

The possession of children is a blessing, and the joy that parents may derive from them is immeasurable. It would nevertheless be a grave mistake to think that such happiness can be had simply through the procreation of progeny and by indulging, simian fashion, in a love of one's own off-

spring. The bliss of parenthood has to be bought with many cares, with sacrifices of all kinds, and with far-seeing forethought.

It is a common observation that the character of people changes for the better, the moment they become parents. The average man is thoughtless and perhaps even frivolous, but as soon as the duties of parenthood approach him, he begins to reflect and becomes considerate. Now he weighs his words and takes life more seriously. Many who never before gave a thought to the problems of religion, because they are lukewarm and do not care to have a settled opinion, pause for the first time in their lives and ask themselves whether they had better teach belief in God or unbelief. The moral views of people assume a decidedly more definite form when they think of their children, and our behavior is influenced by the idea that in our habits we are setting an example to our sons and daughters.

What a wonderful plan it is of nature to split up the evolution of mankind (whose life in its entirety forms one uninterrupted

line of progress) into innumerable sections of individual lives! We could very well imagine a different arrangement. The individual and the race might coincide, and we should then have the growth and evolution of one immortal personality, in the place of an immortal race broken up into a progressive succession of mortal individuals. There would be no death in the dispensation of the unlimited life of such a race-individual; nor would there be any birth, and mankind would not need to start life over again with every new baby; there would be no need of education; no need of love. But where would the interest in life remain, if this mankind-individual lived through centuries and millenniums without being obliged to continue its existence through begetting and educating children? Life would be unpalatable if it were not broken up into limited pieces and constantly started over again. What a monstrosity such an immortal mankind-individual would be! It would think and feel as does Goethe's Mephistopheles, who in Scene IV says to Faust:

"Trust me, who for millenniums, year by year,
The same tough cud must masticate and test:
No mortal from the cradle to the bier
Can ever this unsavory stuff digest.
Trust one of us to whom this life is known;
The whole can be endured by God alone."

The mutuality of life is the condition of our moral ideals which naturally have a tendency to break through the narrow range of exclusively individual interests; it points beyond the sphere of individual life without annihilating the importance of the individual. It makes the individual the representative of superindividual aspirations which, through the inherited parental affections, have become sufficiently deep-seated as to well up spontaneously whenever needed, sometimes even in criminal characters, in spite of themselves. Egotism and altruism are both useful and beneficent instincts. They balance each other, and where either is missing the other will run to seed and do great harm.

Our ethics, our religion, nay, our whole

interest in life, is simply an expression of the natural constitution of mankind, viz., of the system of mutuality.

It may be wrong to say that without the mutuality of life there would be no ethics at all, because another arrangement would simply imply other rules of conduct than those which we now call moral. In other worlds of a different constitution, with other interrelations, there may be other needs, and consequently its creatures would aspire after other ideals. It is difficult to say what might be; but this much is sure, that our moral and religious conceptions are a product of the conditions which have shaped our lives. However much religious truths have been represented as a contradiction to nature, they are nature (though, of course, nature transfigured) in its highest efflorescence; and wherever for a time, through gross sensualism and childish immaturity, by a literal conception of parables and an unspiritual pagan interpretation of the nature of dogmas, mankind has drifted into a hostility to nature, religion lost its true

significance, but showed always, even in the darkest ages, a tendency to return to a purer, more elevating, and more natural morality.

It is mutuality that gives zest to life and makes it worth living. The interest that keeps us in the world and attaches us to existence is like the vault of a massive structure, where stones keep one another up by inclining toward and pressing upon one another. Mutuality holds up the lofty arch as firmly and as solidly as the interrelation that obtains among the various members of human society naturally produces and sustains ethics; and the most important, because fundamental, mutuality of human life is the relation between parents and children. It is apparent that mankind would never have developed true humanity, had it never witnessed a mother's love. The sublimest and noblest sentiments would be still unknown, had not generation after generation been trained in the school of parental care and self-sacrifice. Men have learned the lessons of life by living for their children.

IMAGINATION AND LOVE OF TRUTH

Love of knowledge is a good thing, but love of truth is more important than anything else, and should be impressed upon a child's mind as early as possible; but we must not be blind to the fact that the conception of truth can scarcely develop before the fourth or fifth year. Although the idea is very simple to an adult, it is, in its full significance, quite complex,—indeed, too complex to be appreciated in all its importance by children.

The first condition for developing the love of truth is never to let the punishment of a small criminal follow his confession of a trespass. For fear is the main, and in many cases, the only, incentive to telling lies,—lies in the sense of wilful misstatements of facts, of deceptions, made for the purpose of gaining advantages or escaping unpleasant results.

We ought to know that sometimes a child tells untruths which are not lies. Children have a vivid imagination, and they are apt to invent facts. A certain small boy who was suspected of having broken a dish denied the fact, while his little brother, who could not have done the deed, positively assured his parents that he had broken the dish. He told an untruth simply because he imagined how he might have broken it. The case was interesting to him, and in his vivid imagination he depicted all the details, and told with great complacency a long story describing how the accident had happened.

To many children the dreams of their imagination at once become as real as the reminiscences of actual events, and in our fervor of impressing upon children a love of truth, we must not be too quick to condemn a little sinner before we positively know that he tells not a mere untruth but an actual lie invented for the purpose of shirking his responsibility.

Love of truth ought to be closely connected with self-esteem, and what is commonly

called the sense of honor. There ought to be no worse opprobrium than the defamation of being a liar.

When years ago I was a scientific instructor at the Royal Corps of Cadets at Dresden, I adopted the principle, whenever any disturbance of a recitation occurred, of simply asking the question, "Who did it?" On the first occasion, of course, there was no response, whereupon I spoke contemptuously of the spirit of the whole class, in which there was some one too cowardly to stand up frankly and acknowledge the mischief which he had committed. I argued that all the members of the class were responsible for the *esprit de corps;* and that so long as such cowardice was condoned and encouraged, I could have no respect for the class. When this happened for the first time, the charge of cowardice stung the evildoer, but he did not rise to confess, although the whole class grew more and more indignant and urged him to do so. The duty of the class, I continued, is so to influence its members that none of them shall shirk the

responsibility and fail to acknowledge whatever he has done. In a society that tolerates suspicious characters one must be on one's guard; and so a teacher cannot treat a class in which some refuse to confess the truth frankly and openly, as young friends, but as inferiors, comparable to inmates of a penitentiary who are always under the suspicion of wrong-doing. The result was that somebody rose to expose the delinquent; but I refused to listen to the denunciations, and stigmatized, at the same time, in strong terms, the practice of playing the informer, saying that I did not care to know who did it, but hoped that the guilty one would have honor enough to tell the truth, if it were for no other motive than to avert suspicion from an innocent comrade. The malefactor appeared after the recitation and denounced himself privately, but here again I refused to listen to the confession, and told him the proper thing would be to stand up before the whole class and publicly acknowledge his guilt. What he had done before the whole class, he must confess to before the whole

class. Without any further suggestion, at the next recitation the malefactor jumped up, and in a few clear words made the confession required.

An occurrence of this kind took place once only in every new class and never again. The class understood the principle, and whenever anything out of the way happened, whenever there was a noise which was difficult to trace, or whenever a disturbance of any kind took place, the cause of which could not be discovered, the question, "Who did it?" was always followed by the prompt self-surrender of the delinquent. He knew, of course, that he would not be punished, nor was it ever necessary, because the confession ended the joke, if there was any joke in it, for its repetition had become impossible.

When I was a child attending school, the investigation of criminal cases was a favorite pastime for several of my teachers. I remember that many of our lessons were idled away by cross-examinations. The professor played the judge in court, and

every one of the boys deemed it his duty to mislead him. It was almost impossible to learn the truth, for the *esprit de corps* of our classes resulted in a very strong notion that belying the teacher was the proper thing to do, and any one who had told the truth plainly, either in self-confession or in denunciation of others would have been regarded as an abject fellow who, without self-respect, bowed his neck under the yoke of our common oppressors. During my experience as a teacher at the Royal Corps of Cadets, I was never obliged to undertake any investigation, and I may add, I never had reason to doubt the word of the boys. Many of them are now officers in the German army, or may do duty in the very institution at which they were educated, and I hope they have learned to treat soldiers and cadets in the same spirit. There is no reason why the same method should not be employed in schools and nurseries all over the world.

WORLDLY PRUDENCE

While love of truth must become part of the foundation of a child's mind, we should not one-sidedly press the importance of truth to the utter neglect of discretion. Common prudence teaches that we have to tell the truth at the right moment and in the right way. Love of truth should not be identified with bluntness. We are by no means requested to tell the truth, the whole truth, and nothing but the truth, to everybody. We should tell the truth above all considerations where it is our duty to do so, and that depends upon circumstances.

The physician who shocks a sick man by bluntly telling him, "Your disease is fatal," may be guilty of a criminal offence in so far as he hastens the dissolution of his patient. He must be on his guard and break the truth in an appropriate way, as the occasion requires. Due reserve is not lying, and blunt-

ness is not love of truth. We must consider the consequences of our words, and choose such expressions as will bring about the result at which we truthfully aim. We must tell the truth with discretion.

The main thing is to tell the truth to ourselves. The old evening prayer has a very good feature in its review of the day's work, and its self-criticism, at any rate, should be kept up. Whenever a child has done anything wrong, let him consider it in a quiet mood when he retires for the night, and drive home to him the lesson that, the more severe he is with himself, the more apt he will be to make a success in life. Most failures in life are direct results of vanity, which prevents us from seeing our own faults. Truthfulness to ourselves must be the basis of our truthfulness to others; as Shakespeare says:

> "This above all: to thine own self be true,
> And it must follow as the night the day
> Thou canst not then be false to any man."

As to cleverness and discretion, I know no better way to cultivate them than by

reading with the children Æsop's Fables and even Reynard the Fox. The former have the advantage of being short, and most of them need no explanation as to the lesson involved. The moral of the latter, however, is almost dangerous, and can at any rate be easily misinterpreted, because it seems to teach that cunning is the most valuable equipment in life, and that the clever liar will win in the end. But I am not willing to reject the story on such easy terms, for many of the situations and many of the delineations of character are too realistic and intrinsically true not to teach a useful lesson.

Reynard the Fox is a story without a hero; it does not hold up an ideal to be imitated, but teaches us the dangers of life. A few words of explanation will prevent children from drawing the wrong moral from the story. First we must call their attention to the fact that all the creatures so ingeniously duped by the fox are caught by their own faults—Bruin, the bear, by his love of honey; Tibert, the cat, by his pro-

clivity for mousing; Bellin, the ram, by his ambition to appear as a clever councillor; Kyward, the hare, by his stupidity, which in a certain sense is a vice too, and which our children must be taught to overcome as a matter of duty. It is true that Reynard is the personification of cunning, but Isegrim the wolf, his enemy, has all the faults of the fox with the sole exception that he is physically his superior, and is, in addition, voracious, improvident, slovenly, and villainous. While morally the wolf is no better than the fox, the latter is at least clever; ingenuity is his redeeming feature. And with what a humor are all the other characters described! Grimbart, the badger, the uncritical admirer of Reynard; Baldwin, the ass, the learned clerk; the she-ape, Ruckinaw, an intriguing chambermaid. Noble, the lion, is a very short-sighted sovereign who becomes a mere puppet, a plaything, and, without knowing it himself, is used by Reynard as a tool. The fox comes out victorious, because he is smarter than his enemies, but for all that, he remains a ras-

cal who constantly runs the risk of ending on the gallows.

With some such hints, a reading of this ancient animal epic will be very instructive, especially if after its perusal the children are told that the tale reflects the age in which it was written—an age in which true goodness was rare and the importance of a genuine love of truth was not yet appreciated. Civilization was then so low that cleverness, even in the low form of cunning, was uncommon, and whenever found it was appreciated as a rare gift from heaven. It takes quite a clever man to tell a lie with approximate consistency, and the Odyssey, written in an analogous period of culture in the Greek nation, expatiates with great satisfaction upon the virtue of lying and the mendacious genius of its versatile and inventive hero, whose usual epithet, πολύμητις (he of many counsels), sounds like a translation of *Regin-hard.*[1]

There can be no doubt that the animal

[1] Reynard means "strong in council" (*regin* = wisdom, advice, council; and *hard* = strong, firm).

fables, including the story of Reynard the Fox, are among the best methods, if not the very best, to teach in a playful way the first elements of worldly wisdom. The fact that Æsop's Fables can be traced back to India, that fables are mentioned in the Old Testament and in the history of Rome as early as the sixth century B. C.; further, that similar poetical productions of an independent growth have been discovered in the tales of Uncle Remus among the negroes of the United States, and in the animal stories of the natives of America, Africa, and Oceanica, is sufficient evidence not only of the fact that they must be a very ancient and venerable heirloom of ancestral wisdom, but also of their popularity and usefulness as a means of instruction.

Carlyle speaks of the animal fable as "a true world's book which through centuries was everywhere at home, the spirit of which diffused itself into all languages and all minds, . . . the universal household possession and secular Bible."

THE USE OF MONEY

Money is an important factor in the world of the adult, and children, who are so keen in their observation, will as a rule notice the fact at a tender age. The time comes when they introduce its use into their play, and it is not an uncommon occurrence that they manufacture a monetary system of their own for shopping and bartering, for banking and making investments to bear interest or bring returns. I have seen children do so on their own account without any instruction, and it seems that such tendencies deserve encouragement, for the notion of money should not be left out in the nursery. Children will instinctively anticipate the conditions of the life that is in store for them and their plays are and ought to be an education.

Games are in the market which have been invented to familiarize children with

money, but I do not remember any one that would deserve recommendation. Nor would I advise the use of artificial money such as accompanies these games for it is much better if the children themselves manufacture the money which they need for their own games. They can easily limit the amount by having every piece of currency signed by all members of their little community and they may start with an equal amount allotted to every one, and have them backed up by real things that possess to them a value of exchange, such as marbles, beans, or other desirable objects. Here, as in all other cases, parents should allow their children to invent their own methods. When the children come more and more into contact with the domain that lies beyond the pale of the nursery they begin to feel the need of real money and it will be wise to let them have a definite allowance so as to accustom them to the use of money and establish in their minds at an early age habits of thrift and order.

There are two opinions prevalent con-

cerning money both of which are wrong, and it is important for man to have the right conception of the significance of money before he starts in life. Some hold money in contempt and look upon it as the thing which defiles, while others worship it as the golden calf, the measure of all values and the power that governs the world.

William Matthews in his well known book, *Getting on in the World,* says rightly:

"The philosophy which affects to teach us a contempt of money does not run very deep;" and

"The way in which a man spends his money is often one of the surest tests of his character."

Money is neither the sordid thing which it is often believed to be, nor is it the omnipotent ruler of all earthly affairs. Money becomes sordid only by the touch of sordid hands; in itself, all money is honest, for it represents a certain amount of human labor, equal to the exertion of procuring it. Nor is money the almighty power that rules the world; the worth of money consists in

what it may buy, but there are goods that can not be bought with money,—health and youth, beauty and energy, talents, genius, ideals, and more than all, honesty and a clear conscience.

Money has been compared to the blood that circulates through our arteries. It must circulate to be useful and it must serve wholesome purposes. It is a means to an end and as such it must be appreciated. Money has no value in itself and for itself. To earn money for the sake of hoarding it may be useful for the community, for large capitalists are as much needed in a social aggregate as a living organism needs central organs for its blood circulation, but the man who hoards will find the work neither profitable nor pleasant.

Between the two extremes of a wrong usage of money lies the golden mean and our children ought to know it. They ought to know that it is the duty of every man to earn a living, and a living that is merely from hand to mouth is insufficient for a man of providence, and Robert Burns is right in

pointing out in one of his poems that the proper use of money is

"Not for to hide it in a hedge
Nor for a train attendant,
But for the glorious privilege,
Of being independent."

The best method of accustoming children to the use of money is to put them in a small scale in such a position as they will occupy later on in life when confronted by the cares of making a living. Allow them to bear in a small degree the burden of life by giving them an allowance for which they have to procure certain necessities of their life, their shoes, their ties, gloves, school utensils, car fare or other things occasionally needed; and arrange it so that they can freely cover their expenses, and, if they are thrifty, save a little for themselves which they may use as they see fit. This allowance should not be irregularly increased but should be paid out like a salary on regular pay days, and it should be made on the condition that a strict account of it is kept which must from time to time be balanced.

It will not be wise to interfere with children for the unwise use they might make of their savings, though it may be opportune to point out to them the folly of unnecessary expenses, and unless there are weighty reasons to the contrary there ought to be no prying supervision of their account books, the main object in view being, that children learn to make both ends meet.

It will be good, too, if children begin young to earn money, but this ought not to be done at the expense of their education nor in any way that would practically amount to begging, but in actually accomplishing some useful work that possesses a value to the party who pays for it. And the money earned or saved, if not immediately used, should be deposited in a kind of savings bank, which the parents will keep for their children or as soon as it be large enough may be deposited in a real bank.

No child is so poor and none so rich that he does not stand in need of some practical instruction in handling money, in saving it, and in spending it in the right way.

SQUARE DEALING

There is an innate desire among people to get something for nothing, or to gain by a reduction of prices. On this principle those merchants base their business who announce that they are enabled by bankruptcy or otherwise to sell under the manufacturing price. While I do not deny that this is sometimes possible, there is no question that some of the goods bought in this way represent a smaller return for the money paid than the reduction promises. The man who buys well-made goods at an exorbitant price loses money, but he owns the goods. He has what he wanted. But he who buys poor goods at a reduced price loses both money and goods, for he gave away the former, and the latter are without value and will either be useless or will not serve the purpose for which they were bought.

The fact that cheap goods are "made to

sell" is admirably set forth in Dr. John Wolcott's humorous poem *The Razor Seller,* which I quote:

A fellow in a market-town,
Most musical, cried razors up and down,
And offered twelve for eighteen pence;
Which certainly seemed wondrous cheap,
And, for the money, quite a heap,
As every man would buy, with cash and sense.

A country bumpkin the great offer heard,—
Poor Hodge, who suffered by a broad black beard,
That seemed a shoe-brush stuck beneath his nose:
With cheerfulness the eighteen pence he paid,
And proudly to himself in whispers said,
"This rascal stole the razors, I suppose.

"No matter if the fellow *be* a knave,
Provided that the razors *shave;*
It certainly will be a monstrous prize."
So home the clown, with his good fortune, went,
Smiling, in heart and soul content,
And quickly soaped himself to ears and eyes.

Being well lathered from a dish or tub,
Hodge now began with grinning pain to grub,
  Just like a hedger cutting furze;
'Twas a vile razor!—then the rest he tried,—
All were impostors. "Ah!" Hodge sighed,
  "I wish my eighteen pence within my purse."

In vain to chase his beard, and bring the graces,
  He cut, and dug, and winced, and stamped, and swore;
Brought blood, and danced, blasphemed, and made wry faces,
  And cursed each razor's body o'er and o'er:

His muzzle formed of *opposition* stuff,
Firm as a Foxite, would not lose its ruff;
  So kept it,—laughing at the steel and suds.
Hodge, in a passion, stretched his angry jaws,
Vowing the direst vengeance with clenched claws,
  On the vile cheat that sold the goods.
"Razors! a mean, confounded dog,
Not fit to scrape a hog!"

Hodge sought the fellow,—found him,—and begun:
"Perhaps, Master Razor-rogue, to you 'tis fun,

That people flay themselves out of their lives.
You rascal! for an hour have I been grubbing,
Giving my crying whiskers here a scrubbing,
With razors just like oyster knives.
Sirrah! I tell you you're a knave,
To cry up razors that can't shave!"

"Friend," quoth the razor man, "I'm not a knave,
As for the razors you have bought,
Upon my soul, I never thought
That they would *shave.*"
"Not think they'd *shave!*" quoth Hodge, with wondering eyes,
And voice not much unlike an Indian yell;
"What were they made for, then, you dog?"
he cries.
"*Made,*" quoth the fellow with a smile,—
"*to sell.*"

It is sad, but nevertheless true, that most people who are cheated in life are deceived by their own desire to deceive. For instance, there is a trick among gamblers, which rarely fails among the uninitiated. The gambler who plays puts down three cards and requests those present to bet on one of them. While putting down the cards,

there is a disturbance somewhere behind the gambler, and he indignantly turns round, requesting the people to be quiet, and this moment of his apparent inattention is utilized by a bystander who lifts up one of the cards, shows it to some others, and puts it down again. It is done quickly enough not to be noticeable to the gambler. But woe to him who imagines that on the strength of this deception he can risk his money on the exposed card. For, when the card is turned up it proves to be different from the one he has seen. The man who lifts up and shows the card belongs to the gang; he is an adept in sleight of hand and before he puts the card down again he replaces it by another one. There are always plenty of people who, if they but have a chance to deceive their fellowmen, venture to do so, and thus they are gulled by their own evil desires and have no reason to complain about it.

The bait which will catch the unwary with the greatest ease is flattery. Vain people are most easily inveigled and defrauded by

praise, or by propositions that appeal to a sense of their own importance, or fame, or ability. The fable of the fox and the crow repeats itself more frequently than any other allegorical story, and it is worth while to have our children learn it by heart so that they will remember the lesson.

Let us teach children at an early age and as soon as they can comprehend it, not by moralizing, but by practical instances such as they observe in their surroundings, that the employment of tricks never pays; and that they should look with suspicion on every one who invites them to gain by another's loss or by deception. To gain by cheating others is always a doubtful advantage, and therefore, as a mere matter of prudence, it should not be practised. In fact, one must become a professional trickster, or gambler, in order to succeed in the profession of cheating. A bird that is caught tightens the noose by its own movements. So a country clown, when victimized by a gang of tricksters, as a rule himself closes the snare into which he falls.

SYMPATHY WITH ANIMALS

It is well to impress children at an early age with the truth that animals are sentient creatures as we are. It is not necessary to make children sentimental or to avoid telling them that animals are used for meat; but they should not witness such scenes as the slaughter of chickens, or pigs, or other creatures. Our Western civilization is in many respects, and, indeed, in its most important features, superior to all other civilizations, but it is inferior to Hindu habits, in so far as it has no proper sympathy with animal life. I read, for instance, in an otherwise good book, the title of which is *The American Boy's Handy Book,* on page 386, the following passage:

"Mr. Fred Holder, the celebrated naturalist and writer of boys' books on natural history, is responsible for 'the goose fisherman,' which is nothing more nor less than a live goose, with

a line and spoon-hook attached to one leg. Mr. or Mrs. Goose is driven into the water and forced to swim, which, owing to the nature of the bird, is not a difficult or disagreeable task.

"As the bird swims, using its feet as paddles to propel itself, the spoon at the head of the line is jerked along in a most interesting manner to the fish, and if there are any pickerel, with their voracious appetites to spur them on, they cannot often restrain themselves, but needs must seize what, to them, appears to be a fat, shiny, young fish, but which they learn to their sorrow to be a hard metal snare.

"Then the fun begins. The goose feels something tugging at its leg, and becomes excited. The unfortunate fish plunges about, only to drive the cruel barbs deeper into its cartilaginous mouth, and make escape impossible.

"Finding, as it supposes, a hidden enemy in the water, the bird seeks refuge on the shore, where its master gleefully unhooks the fish, and starts the bird on another trip."

What a barbarous game! Can there be any better mode of teaching boys cruelty? And what will be the result of an education in which the distress of a goose is thought to be exciting fun? The game is not so cruel as many other sports, but it is cer-

tainly calculated to harden a boy's heart to the sufferings of helpless animals. Hunting and fishing are good out-door exercises, but they can be tolerated only on the condition that the mind shall not dwell on the havoc which is caused in animal life. The sole inducement to hunting and fishing ought to consist in the exercise it affords, and perhaps also in the difficulties which the pursuit of the game offers.

I, for one, cannot understand how a man can shoot at a deer that does not run away but confidently and boldly faces the hunter. That hunting and fishing are sports is a mark of barbarism. They ought to be simply a business, engaged in on account of the necessity of killing a certain number of animals either for food, or because of the danger of their becoming a plague to the country, as in the case of the rabbits in California, which have to be killed because they destroy the harvest, and because their rapid increase makes it a question whether they or man shall inhabit the country.

A disinclination to regard hunting as a

noble sport may appear sentimental; but I am happy to say that a man who, if he lacked any virtue, lacked in sentimentality, cherished the same opinion. Frederick the Great, who is unexcelled in the history of mankind, as a warrior and general, had a great contempt for hunting, and declared that there was as little enjoyment in killing deer as there was in butchering calves. But Frederick was an exception on the throne, for hunting has always been, and is still, a royal sport, and the slaughter of game by many sovereigns is looked upon as a very important practice in their lives.

The only hunting worthy of man is the lion or tiger hunt, which is heroic and means salvation of life by the destruction of those creatures that are destructive to it. But most of the hunting that is actually done is little better than mere slaughter, the worst sport being coursing, for which the animals are first caught and are then let loose for the purpose of being hunted to death.

DON'T SAY DON'T

There are two interpretations of the doctrine of the Fall and the scheme of salvation that was held among the school men of mediæval Christianity. One regards the fall of man as a break in God's plan, while the other one represents the view that it was God's intention to let man pass through sin to salvation; for without sin man would never have acquired the knowledge of good and evil, which forms the climax of his similarity to God. Adherents of the former view belonged to the school of Nominalists while the latter showed an inclination toward Realism. The former regarded our present world as one particular anomalous accident, and would at the same time insist on the dogma of the cosmocentricity of the earth, which means that the earth is the stage on which alone God became flesh and revealed himself in Christ. All the other

planets, the sun and the moon, and all the fixed stars, exist simply for the sake of the earth as lights that might serve to make time-measurements for human purposes. On earth man was created to be tempted, and when he had fallen God would set all the armies of angels in motion and come down upon earth himself to redeem him from perdition. This is the view of those who regard every experience of theirs as a particular case, and who see in universals no truly universal features but mere "names" (in Latin *nomina*), a definition from which the name "nominalism" has been derived. Their adversaries, the Realists, were inclined to look upon every particular case as an instance of universal law, and thus they were inclined to regard man's fall not as an accident, but as a necessity. They argued that man fell because God wanted him to fall. And how could the good tidings of the God-man have been possible if man had not to rise from a lower state to a higher, if he had been and remained from the beginning perfect and

without sin? How could there have been any worth in his character if he simply were good because he was created good? No, man had to work out his salvation for himself, he had to establish his own good character, and that feature in man which accomplished his salvation is God himself! Thus, according to the philosophy of the Realists, the earth would be a typical case for any possible world on which life develops, and the consistent conclusion would be to say that the same events naturally and necessarily take place in other worlds. On all of them we should find sinners, on all of them error and evil, yet at the same time on all of them God would appear in the flesh and would teach men that self-sacrificing love is the way of salvation. And further, what would Christ or Saviour mean but an actualization of this self-sacrificing love?

Whatever these two schools may pretend, this much is sure: when, according to the legend told in the first chapter of Genesis, the Lord put the man he had created in the

Garden of Eden, and said to him with regard to the tree of the knowledge of good and evil, "Thou shalt not eat of it," the man, as soon as left at liberty to do as he pleased, would not and could not fail to disobey the command.

As the story stands God must have had the intention to make man fall. Otherwise the Ophites, the Syrian Gnostics who believed in the divinity of the serpent, would have been right when they declared that Yahveh was an inferior God, who, himself a slave of passions, like wrath, jealousy, vengeance, etc., wanted to keep man ignorant. The highest God, however, the God of love, mercy, and wisdom, sent the serpent as the first messenger of the *gnosis* to aspire for knowledge and prepare mankind for the arrival of Christ.

If you wish a child to perform a certain act on its own accord, and not at your request, you need only tell him "Do not do it," and he will be sure to do it. You may by force or by fear prevent a boy from being disobedient, but you cannot prevent him

from feeling the itching in his fingers to do what is forbidden. All the various injunctions so freely given to children are so many temptations to become disobedient.

A little party of children had thrown several boxes of blocks down stairs, which would have given the nurse a good deal of trouble to pick up. They enjoyed the joke greatly, but when a waggish uncle told them that for a punishment the blocks should remain down stairs and that no one should be allowed to bring them up again, the little urchins started at once to carry every block up, and the joy of being disobedient beamed in their eyes.

Hence the lesson, Don't say "don't" to your children. Do not forbid. Do not lead them into the temptation to become disobedient; in other words, respect their liberty and allow them to act foolishly, if they prefer to do so at their own risk.

But the objection may be made: "Children must be educated, and education consists precisely in teaching them what not to do." That is quite true. But the

method of teaching them what they should not do ought not to consist in prohibitions.

If you do not want the baby to walk down stairs because he will hurt himself and is liable to fall, let him try, and let him by his own experience find that he runs a risk when going down. Tell him he will fall, but do not forbid him: Don't say "don't." When approaching the stairs for the first time, watch over him so that he does not do himself serious harm, but let him experience the fear of falling, and warn him that he will hurt himself. If he disregards the warning, it is better for him to be sufficiently frightened by a fall to remember it.

If a child approaches the stove or the fireplace, warn him in the same way; tell him "hot," "hot," and if the child does not mind, let him burn himself a little. The nurse's business is simply to see to it that he does not meet with a serious accident, not to hinder him from making unpleasant but valuable experiences. You will find that children who are informed about the evil consequences of certain actions will

mind the warning much better than the children who are forbidden to eat an apple for no reason whatever. That apple will appear "pleasant to the sight and good for food," more so than any other fruit that may be around.

When children want more sweetmeats, more strawberry shortcake, or more ice cream than is good for them, give them a fair warning. Tell them, "I should like to eat more of it myself, but I believe I shall ruin my stomach and be sick if I do; therefore I don't." If the children are strong enough and can stand a disordered stomach, it may be advisable to let them once or twice take more and let them find out themselves what an abused stomach means. But when a child falls sick and when its stomach revolts, the best plan is to sit by his bedside and help him pass in review all the things he has eaten on the previous day, and then to say to him without reproach: "I believe you ate too much ice cream," or whatever it may have been, "and I would not eat so much again. It is unpleasant to be sick,

and it is after all the same taste whether you eat one or two dishes."

Sickness is a good teacher of self-control in eating, but parents must improve the occasion and help the child to discover the cause of its indisposition.

You cannot educate children by punishments. You must make them, so far as possible, feel the evil results of their actions, and the insight into the causation of good and evil will exercise a better and more educational influence than the fear of the rod or the sting of bitter reproaches.

The child will be an echo of your own behavior. Scolding makes him a scold and severity renders him resentful.

TREATMENT OF A NAUGHTY CHILD

There is a peculiar difficulty in treating children when they become naughty. They scream, they howl, and become obstinate to all moralizing. Their bad temper becomes part of themselves, and to relent naturally appears to them a self-surrender.

What is to be done in such a case? Shall educators break the will of the child as is often proposed, or shall they yield and let him have his will? Neither seems to be practical, for, on the one hand, instead of breaking the will we ought to strengthen it, and, on the other hand, instead of yielding to his will, we ought to lead it and direct it in its tendencies. Will in itself is neither good nor bad; and strength of will is rather a virtue than a vice, but the goodness of a will depends on the aim toward which it tends.

A child's soul, accordingly, should be

treated as what it naturally is, a living commonwealth of various and frequently contradictory tendencies. And in doing so, it is advisable to identify those tendencies that are to be cherished and strengthened with the child's self, but to brand those which we wish to remove as foreign elements that are to be discarded. They are like the injurious offshoots of fruit trees which have to be pruned. If the naughtiness of the child be treated as something that he is possessed of, as a mental poison that he has to expel from his mental system, as demons and devils such as Jesus cast out according to the Gospel stories,— educators will far more easily regain the good-will of their little rebel if they allow him to capitulate without suffering a humiliation.

Here a combination of two principles appears to be of advantage: first, the diverting of the attention of the child from the cause that produced his ill behavior, and secondly, the personifying his rudeness with a bad boy that has entered his little self. Address the child, saying: " There is a bad

little boy in you, come quick, let us cast him out," and then begin a chase after the imagined bad boy. The pursuit will give joy to the child who will soon understand the joke and with shining eyes delightedly help to expel the little devil whom he learns to consider as the cause of his bad behavior.

Afterwards he will learn no longer to admit the bad boy, but to expel him before he is able to do any mischief. At any rate he will be able to distinguish between himself and the evil that might originate in him, and will thus preserve his self-esteem and there will be no need of breaking his will in the interest of good behavior.

The methods of casting out bad boys may be changed as physicians may employ various medicines for attaining the same effect. Sometimes it is advisable to pull out the bad boy as the dentist might pull a tooth, which may be done with a corkscrew after the manner of uncorking a bottle. Another practical method which can be highly recommended is the employment of pincers. The little fellow must open his mouth for

inspection, for the bad boy is supposed to sit inside, in the place whence the shrieks proceed. The opening of the mouth will of course stop further crying, and now you can give some information about the little shrieking imp inside who must be caught with the pincers. "Keep still," you tell the child, "I'll catch him with the pincers and take him out; and then you will be our good boy again!" From a quite varied experience in these experiments, I found that the method works well and the child enters into this theatrical performance of a modernized exorcism with great readiness. He accustoms himself to speak of the prior naughtiness as something foreign to his better self and will easily understand the desirability of ridding himself of bad and unworthy qualities, of anger, malevolence, envy, and other passions or vices.

A similar method is applicable when children, as they frequently will do, hurt themselves and begin to cry. If the pain is not serious and will pass away as soon as their attention is called to something else, a good

plan is to post them at one end of the hall, or at one corner of the table, fasten the pain with fictitious nails to the spot where they stand and then bid them run away. In speeding along the hall or running round the table, they will quickly overcome their trouble. The activity of running works up an increased circulation and it will not be long before they forget their pain.

Under no circumstances does it seem advisable to pity children or to join in their complaints, even though they may be justified. Commiseration makes a child dissatisfied and you can bring the happiest child to tears simply by pitying it for anything, however ridiculous your compassion may be.

Do not show anxiety, for thereby you make the child anxious. Do not show any worry about his bad habits, for thus he will be worried himself and you weaken his character. Show a simple and straightforward determination to help the child to discard what is undesirable in the makeup of his soul, and he will naturally acquire the habit of ridding himself of the petty vices of

childhood before they can harden into habits.

All these methods can be intensified by a review of the past in calm hours. The father and the mother must be the child's most intimate friends and counselors. They ought to tell him when they are alone with him, what they themselves think of this or that naughtiness; what other people think of it; what will be the consequences; ask him how he would like the same behavior in others; and finally tell him how to mend the fault and how to avoid it in the future. There should be no scolding at such a moment, for that would disturb the calmness of the child's mind. In order to render this instruction effective, not for the moment only, but for the child's whole life, it should be a lesson of self-contemplation and a calm self-criticism.

When the child grows older, he should gradually acquire the habit of exercising this self-criticism for himself; and here it is advisable to call the child's early attention to the dangers of vanity.

STIMULATE SELF-CRITICISM

While strength of will is a virtue, vanity is a vice. Vanity is the most dangerous demon that can take hold of us, for vanity renders self-criticism impossible.

Every child will be able to grasp the importance and paramount usefulness of self-criticism. Only tell him the story of a man who always blamed others when he did some foolish thing, and who, adhering to the belief in his own perfection, remained a fool all his lifetime. He gathered a rich store of bad experiences and came finally to the conclusion that the whole world was wrong, — but the world thought all the while there was something wrong with him. On the other hand, illustrate by the examples of great men, that great successes are never gained without a stern self-criticism. Self-complacency may create a very happy disposition, but this happiness will not be aus-

picious; it will be the happiness of lucky Hans who joyfully exchanges his gold for a horse, his horse for a cow, his cow for a pig, his pig for a goose, his goose for a grindstone, and when the grindstone drops into a well, glories in his having so fortunately got rid of his burden. The way to success in life is the very opposite to self-complacency and is incompatible with vanity. When the foolish man complains about the wrongs of others, the wise man, whenever ill fate befalls him, inquires first into the origin of his own mistakes. So, for instance, when he is cheated, he does not glory in his own honesty and blame only the rascal who cheated him. He blames instead, his own credulity and his lack of experience not to have seen through the schemes by which he has been caught.

Remember that the net in which most people are caught is their own vanity. La Fontaine tells the instructive fable of the raven and the fox and adds that the raven, seeing his own foolishness, vowed that he would never be caught again. But the

probability is that a vain fellow would not have blamed himself; he would have scolded about the untrustworthiness of people and the frauds of foxes, but would have again fallen an easy prey to the next flatterer who approached him in the same or a similar manner. None of the animals in Reynard the Fox blames himself, but all denounce the fox's villainy.

What appears to us a misfortune is frequently the result of a bad quality in our character. Gamblers are in the habit of catching their victims by first giving them a chance to cheat; tricky agents make you believe that they sell under price; dishonest lawyers give you a chance to make a contract in which you believe that you cheat some one else, while in fact you are being cheated.

Considering the truth that our own petty vices are the greatest dangers of our life, we must early teach children to regard them as foreign elements which they should cast off, through self-criticism and a rigorous self-discipline.

DO NOT PUNISH

Since the days of barbarism a constant change in the treatment of punishment has been going on in civilized countries. The old method was a system of retaliation. Punishment is revenge. The new method which replaces punishment by correction may be called, briefly, a system of education. The turning point in the evolutionary curve of mankind is of a religious nature. It appears first as goodwill toward all, the good and the bad alike, and in the history of the East in Buddha's teaching, it is based on the consideration that all creatures, both good and evil, are the product of circumstances, and that therefore the bad deserve compassion, not hatred. If a man's character is conditioned by his past, by the circumstances under which he was developed, there is no longer any sense in expecting that he should act differently from what he does according

to his nature. Every creature is as its own life history, since the beginning of life on earth, has formed it; and as it is, so it will act. There is no cause for becoming excited about criminal actions. We must understand them, we must above all investigate their motives, and must treat them in the same way as a physician treats a disease. That society, or the government, or the judge, should commit a crime on the criminal because the criminal has committed a crime on society, is as ridiculous as it would be to inflict upon the stomach a stomach-ache because by its indigestion it has produced a head-ache or otherwise injured the fellow-limbs of its organism. Retaliation is a continuation of moral disease, not a cure, and what we need is a cure. Taking this ground, Buddha abolished in the realm of religion the idea of hatred and revenge by saying that hatred is not appeased by hatred. Hatred ceases by non-hatred only. And in the same spirit Christ taught in the Sermon on the Mount (Matt. v. 38-39), saying:

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil."

We need not discuss theology in this place, and do not care in this connection whether Christ's doctrine was really an absolute non-resistance of evil, as is maintained in this and the following sentences. We only point out the truth of the sentiment which prompted these sayings and which should be expressed in the sentence: "Resist not evil with evil." Evil must be resisted; but we must not retaliate. Instead of demanding a tooth for a tooth, and giving a lie for a lie, we must overcome a lie by truth, wrong by right, and violence by patience. This ideal of Buddhism and of Christianity has not been introduced into our law books, but is an ideal which mankind in its further progress of evolution is endeavoring to actualize. Justice during the Middle Ages was to a great extent an administration of retaliating punishments. Criminals condemned to die were pinched with red hot tongs, their limbs were broken on the wheel,

they were burned alive, and all kinds of cruel tortures were cunningly invented to make the death of the criminal as painful as possible.

All this has changed. Capital punishment, above all, has ceased to be a retaliation, and has become more and more a mere protection against the repetition of a crime. As it would be wrong to leave a tiger abroad, so a man, who by his very nature is a murderer, should not be allowed to remain at liberty, and since imprisonment is on the one hand not a sufficient guarantee for the safety of society, and on the other hand a more cruel treatment than death, capital punishment is, so far as our civilization goes, still a necessity of our penal law. Yet the attempt is no longer made to retaliate on the murderer the cruelties which he has committed. It is a maxim which has never been explicitly introduced by law, but which is nevertheless firmly established in all civilized countries, that the death punishment should be inflicted with as little pain as possible. The criminal is simply no longer al-

lowed to live, and capital punishment has ceased to be a revenge or retaliation. It has become a cure based upon the experience that the man who commits a murder is liable to commit another murder. Hence a murderer who has killed a man not on account of his murderous inclination, but through an unhappy complication of circumstances, be it in defence of his honor, or for some other reason which is regarded as a sufficient explanation of an unusual and justifiable wrath, will not be treated as a habitual murderer, and according to the laws of all civilized countries, is not punishable by death.

Our penal laws are not as yet fully adapted to the new view. All the minor punishments are still based upon the plan of retaliation which makes our prisons and penitentiaries breeding-places of crime instead of what they ought to be, moral hospitals. There is no question, however, that the more rational treatment of the criminal will in time be brought about. The result will as surely take place as the religious considerations of justice towards our fallen fel-

lowmen and a scientific consideration of crime as a moral disease will in the long run change our methods in education as well as in the administration of justice.

I do not wish to be misunderstood. My advocacy of an abolition of punishment as punishment should not be interpreted as due to that maudlin sympathy with criminals which is often met with among sentimental people. The criminal behind the bars ought not to be pampered, but should receive prison diet and prison treatment as in accordance with the regulations of the place where his own deeds have landed him. It is part of the cure. The execution of a murderer is merely the removal of a dangerous member of society, for the same reason that a limb of the body infected by blood poisoning must be amputated.

What our courts of justice ought to be and ought to become, parents must realize on a smaller scale in the education of their children. There ought to be no punishment of children in the old and proper sense of punishment. Punishment, if we are per-

mitted to use the old word in a more general sense, ought to become a method of education, and ought to cease inflicting pain without any ulterior purpose. Punishment ought to be nothing but the consequences of a wrong act which is brought home to the knowledge and sentiments of the child. As a rule, parents do just the reverse. They make the children escape the evil consequences of wrong doing, and let them feel a punishment, the reason of which must naturally appear as the expression of wrath or ill-will. If a child breaks things, it ought, if possible, be made to feel the loss of the broken thing. Suppose he has broken his own glass, then it should not be replaced at once by a new one. If it is the glass of his brother or sister, he ought to give up his own to replace the loss, and if possible some arrangement should be made to let the harm that he has caused fall, at least in part, upon himself.

There is perhaps no harm for parents to show anger if children become very mischievous, but the anger should be felt by

the child to be the direct result of his action.

There is a rule propounded by educators never to punish in a state of anger, and the rule is good. But it is insufficient, in so far as the child ought to feel the anger of his parents as the result of his own deeds more than the punishment itself. It may be advisable even to simulate anger so as to impress the child's mind with the danger of losing his parents' affection. The child ought to learn what deeds are productive of wrath, and this should be made a means (one of the means only) of learning to avoid them. Otherwise, if parents would not resent mischievous acts, when the child later on becomes acquainted with other people, he would be very much disappointed in the world, for no one else would exhibit the same patience.

The proper punishment would be to let a child feel the full result of wrong and unwise deeds. If once in a while you allow a child to eat his fill of sweets and become sick, and remind him when sick that his sickness

is of his own doing, you apply a natural punishment, which without making him obstinate will cure him of a bad habit.

It is sometimes a risk to give too much liberty to children, but it is better to take the risk and watch the results than to make them fear the rod which can only produce a sneaking and hypocritical character.

When our children have grown up we can punish them no longer and must then, at any rate, leave them to themselves. If they have not become inured to the bracing air of liberty while young, they will never acquire the independence needed at an adult age.

To educate children simply by punishment is not the right way of securing manly independence. There ought to be as much liberty as possible, for by liberty alone the sentiment of responsibility can be insured.

DIRECT AND DIVERT, BUT DO NOT SUPPRESS

Man is by nature a creature that yearns for activity. All his nerves and muscles are storehouses freighted with energy which are eager to perform work. The main duty of education consists in directing the work, but not in suppressing it. Every function performed establishes a case of precedence, and however easy, as a rule, it may be to dig the first channel for the rivers of the soul, it is very difficult to change them as soon as they are firmly established in habits.

Children that are taught to busy themselves will be more manageable when they grow older, than children who in their earlier years are left to themselves. The age of early babyhood so much neglected now, is in fact the most important period of a man's whole life, and this is not less true because the evil consequences that result

from mistakes made at the beginning of life, are the most difficult to trace.

The child has a right to be active, and parents and nurses should see to it that when the little one is in good health he should always be busy.

Now it sometimes happens that a child does something that it should not do, that it touches things which it might break, that it begins to busy itself with things which it would better leave alone. In such cases it is not advisable to interfere violently by tearing away the thing which it should not handle. Educators will find it easy to divert the child's attention by giving it some other toy which for the sake of newness, or for some other reason, it will at once prefer.

The policy for all cases ought to be to divert the attention of a child instead of robbing it by violence of any object which it may happen to take hold of.

When things are taken away from the child, the child will naturally cry, and no one can blame the little fellow for it, but if his attention be diverted he will drop the

forbidden thing voluntarily and there will be no crying and no naughtiness.

Therefore, nurses should make it a rule never to snatch away anything from a child before substituting for it some other toy which would appear at the moment preferable to the child's mind.

The same is true of bad as well as dangerous habits to which a child should be disaccustomed. Children generally love pencils and will put them into their mouths. Of course they may fall and knock the point of the pencil right into their throat. If children are forbidden to put pencils into their mouths, they will be all the more anxious to do so and may develop a habit of doing it when unobserved, whereby an accident is almost sure to happen. But if you teach the child to take the pencil lengthwise in the mouth, he will more readily discontinue putting in the point foremost and you will forestall in this way the formation of a dangerous habit.

What is true of children is true generally. Any one who has to deal with obstinate peo-

ple, especially the warden of an asylum for the insane, will be wise never to antagonize passionate outbursts unless compelled to do so by the direst necessity. Diversion is easier and more effective than suppression.

There is a story about a warden of an insane asylum who visited the institution of a colleague. He was admitted to the grounds by the janitor who knew him personally, and while walking in the park, met a gentleman who introduced himself as a doctor and inspector of the wards. The two gentlemen shook hands as colleagues and enjoyed a pleasant walk and talk and at last the visitor was shown up to a wooden tower which commanded a general view of the park and its vicinity. When the two reached the top, the inspector at once proposed to his guest to jump down, as that was his fashion with all the people whom he showed round through the institution. Now at once the visitor, to his dismay, becomes aware of the fact that he is face to face with one of the patients, who by some mishap must have escaped from his keeper,

and as insane people frequently do, had up to that time behaved in a quite sensible way. But now the pretended inspector began to show all the symptoms of an approaching attack, and the visitor looked round for a means of defending himself in case of aggression. Had they come to a fight on the narrow platform of the tower, they would both have fallen a considerable depth. The visitor, being accustomed to insane persons, remained calm and said quietly to his companion: "You want me to jump down from this tower? That is nothing, every one can do that; but it is much more difficult to jump up from below. I'll show you how to do it, come down." The patient was startled, and asked, "Can you do that really?" "Of course I can," was the reply, "come down and I'll show you." Thus the expert alienist diverted the wild imagination of the patient and led him down to a place in which he was no longer in danger. They had scarcely reached the ground when the keeper arrived and took charge of the fugitive.

The lesson is obvious and the policy of the

clever warden can be profitably imitated in practical life whether in dealing with irascible adults, with mobs, or with children.

Children should be forced to a thing as little as possible; the will should be directed and guided, not broken. We insist that a broken will is a weak will, and a weak will more than a strong will is given to obstinacy —the disease to be cured by breaking the will. We speak of obstinate people as headstrong, while in fact they are weaklings in intellect, and educators who deem it necessary to break the wills of their charges will unfailingly produce the result which they propose to avoid.

SANITARY ATTENTION TO CHILDREN

Care for the bodily health of a child is of paramount importance; but it deserves a detailed treatment and does not lie within the pale of the present investigation. However without pretending to do justice to the subject, the author believes that he can suggest some advice which he has learned by experience in his own home.

It is a matter of course and needs scarcely any mention, that mothers and nurses should always think of their children, that they should attend to their physical wants at regular hours and whenever special occasions may demand it—on retiring in the evening, immediately at their awakening in the morning, when they are restless at night, before and after walks. They should not allow the little folk to become over hungry nor over thirsty, and must patiently con-

tinue to remind them of attending to their various necessities until definite habits have been established. If something is wrong in the child's deportment, parents should be inclined, first of all, to blame themselves for lack of attention.

As soon as children begin to eat flesh diet, they should become accustomed to cleaning their teeth, and this must be done in the evening, not in the morning. It is during the night that the teeth are affected by the impurities of the remnants of food which form a thin layer on the teeth just as a fatty coat will cover a plate after use at table.

In olden times when man's diet was simple, no tooth brushes were needed; for the best method of keeping the teeth clean, more thorough and gentle than a toothbrush, is eating unbuttered bread of moderate dryness. It is more serviceable than the bristles of the brush.

If the teeth have been cleaned in the evening, more than rinsing with pure water will not be required in the morning. To brush

the teeth once a day may ordinarily be sufficient, since bristles, especially if too harsh, are liable to cut or wear away the enamel of the teeth, which is the best protection of the bony substance, and the slightest crack opens the door to the inroads of decay.

Children that grow up under the conditions of our overcivilization are apt to suffer from bad teeth at a very early age, and it is wise to let a considerate dentist fill the cavities. In order to render this feasible, make it a rule never to speak of the pains that you yourself have suffered in a dentist's chair, although you may mention the fact that it sometimes hurts incidentally, and add that no wise man cares for that, because a little pain saves from worse sufferings. Should you happen to go to the dentist, inform your children of the fact as if you were telling them a story that may interest them, and as soon as it is necessary for them to have their teeth attended to, you will find them more willing to do so, and they will mount the dentist's chair with a good deal of satisfaction. They will even

ask (as I know by experience) to be taken to the dentist, as a favor, for children love to imitate the doings of older folks, and I went so far as to threaten one of my little boys that I would not take him to the dentist if he were not very good. I did it, of course, and I did it as a special favor by way of recompense and in recognition of his creditable behavior. The dentist treated him as tenderly as possible, only once causing him pain, and then probably not much. The little fellow sat in the chair as proud as a man who is attending to an important business, and he will go again if any one of his teeth should need treatment.

Children are apt to have dirty hands, for they creep on the floor, poke in all corners, handle almost everything without hesitation, and gather the dust and the dirt that can be found anywhere. It is impossible to prevent it, and therefore it is necessary to teach them to wash their hands whenever they eat, not for general cleanliness only but for sanitary reasons, which latter the child will appreciate more readily.

Further, children must learn not to stick their dirty fingers into their eyes, noses, mouths, and wherever the mucous membranes are accessible. The mucous membranes are not so well protected as the other skin of the body, and the most terrible infections can thus be introduced into the system, causing painful diseases, loss of eyesight, and other misfortunes. It is very important to beware of public water closets and to let children know that there are dangers of infection.

Before the children go to bed their hands must be washed. If they have clean fingers, they can rub their eyes in the morning without danger.

Speaking of the eyes, I may incidentally mention that at birth they should be carefully cleaned with a soft rag soaked in warm water that has been mildly disinfected. Perhaps more than fifty per cent. of all the blindness on earth is due to a neglect of this important measure.

In the days of health, think of sickness, and the most insidious cases are diseases of

the throat. It is therefore specially important to prepare children for the occasion so as to render a constant supervision possible. Take them to the window when they are well and make them put out their tongue and say Ah! so as to show their larynx. Do it in a joke or play doctor, and tell them you will see whether their little throats are in good condition. If you understand at all how to deal with children, you will easily succeed, and if one child sets the example, the others will follow suit without giving any trouble. Children so trained will at once open their mouths and allow you to examine their throats, which should be done at once whenever there is the slightest suspicion of any kind of throat disease, above all the most terrible of them, diphtheria.

It is a common experience of physicians that children do not allow their throats to be examined when sick and no coaxing will prevail upon them to change their mind. The little patient's mouth has sometimes to be forced open, which is very hard on a child, but it must be done when its life is

at stake. Yet there are cases when children die through being untractable.

The dangers of throat diseases are sufficiently great to justify the prescribed method of preparing children for such an occasion.

As a rule throat diseases begin with colds; and where the membranes are affected, infectious germs find an easy entrance. Stop therefore the malady in the very beginning and let the children use the spray of some mild disinfectant, for which purpose there are probably no better drugs than liquid vaseline or listerine. The latter should be weak enough not to be too stringent for a child.

When children have a sore throat, you may be sure that they will refuse to take the spray and you must therefore train them for taking it readily when needed. You can do that simply by using sometimes the spray in the presence of your children, yourself, and it is as harmless to a healthy throat as it is salutary for a sore one. Wait till the children ask you, What are

you doing, papa? If they should not ask you, announce to them that you are going to take a spray to-night, and they are sure to be anxious why you do it. Then is the time to explain to them that you feel a little sore in your throat and the spray will do you good. They will soon ask you to enjoy the spray themselves. Be careful not to give them too much; that would frighten them and make the experiment futile. Just let them enjoy it so long as it is mere exercise until they get accustomed to "the throat-machine."

Should a spray be needed by children before you have accustomed them to it, you might carefully apply it in their sleep, watching the breathing and pressing the India rubber ball at a few successive inhalations. But this is a mere makeshift and will not be so effective as when the child voluntarily gives his consent to the performance.

One word more about the treatment of the stomach of children. Here, as in many other cases, the best method is the golden

way of leaving the children at liberty to eat what they please. The two extremes which trespass against this rule, viz., compelling children to eat and coaxing them, are equally obnoxious. If children should eat a certain kind of food, set them the example yourself and they will imitate you. If you force them to eat something that is good for them, the food becomes disgusting to the child and thereby loses some of those qualities on account of which it seems recommendable. Only in cases of extreme danger when a sick child objects to the food while on the point of starvation is there any justification in employing force.

By far the more common mistake is coaxing, the results of which are very injurious. When you find a child that has no appetite and would never eat heartily, but merely nibble at this and that tidbit, and even then only on repeated serious entreaties of his mamma, you may be assured that the little fellow is one of the many victims of coaxing. The anxious mamma will tell you that the child is as thin as a ghost, you can

count his ribs, and if you do not coax him he will starve. The truth is, his food has become disgusting to him by coaxing. He is overfed, not underfed.

What is to be done under this trying and exceptional condition?

The best appetizer is hunger. Try the starvation cure. Do not make any fuss with a boy of that kind, but tell him, "Very well! If you do not want to eat you need not. I will not force you. You are at perfect liberty to do as you please." Take him out for a walk; either do it yourself, if you are his father or mother, or let the nurse do it, or an uncle, or a friend, and when you return, tell him that you have grown hungry and have a good appetite for a piece of bread or a roll and milk, for milk rice, for soup, or whatever may be on hand. Sit down and eat, and invite him to join you without, however, coaxing him. The probability is that the child will show a better appetite after the first doses of the starvation cure and he will ever after like the food which once satisfied his hunger; for

the stomach too has a memory, and appetite for a special dish means the stomach's recollection that it has given it satisfaction on a similar occasion.

Never give children sweets when they are hungry, but always substantial solid food, and set them whenever possible the example yourself by partaking of the same dish.

Make it a rule not to show them sweets when they should not have them; it unnecessarily leads them into temptation; and too many sweets will spoil the stomach. Nor are sweets indispensable in life. Even Christmas can be celebrated without them.

Festive seasons are dangerous solely on account of sweets, and if statistics show an increase of children's diseases or even mortality after Christmas, it is to be attributed to the exaggerated consumption of sweets.

But because sweets are dangerous, you should not forbid your children to eat them; on the contrary, whenever they come within the reach of the little ones, let them have of them as much as they demand and as the stock which you expose to sight will allow.

It is better children have once or twice a spoiled stomach than that they hanker after forbidden fruit. Let them acquire themselves the strength of refusing what is not good for them. Do not act the part of the police or of a paternal government, that forces on the people what in the opinion of the authorities, is good for them. Let the children have all they want, even though it be all there is in sight, and tell them they will have to bear the consequences.

There may be exceptional conditions when the rule of liberty must be suspended, as it may sometimes be necessary to declare martial law, but under ordinary circumstances let the rule remain in force, that children must be reared in liberty.

The method of rearing children in liberty must not lead to unrestrained license, but to self-control, and educators must never lose sight of their ultimate aim.

THE SIGNIFICANCE OF NAMING THINGS IN THE NURSERY.

The aim of all education is to enable the child when it attains to manhood to exercise dominion over the world of realities, and this is done by establishing in our children's minds clear representations of things and happenings.

In the book of Genesis we read that God gave man dominion over all the animals and things of creation (i. 26); and he brought them unto Adam to see how he would call them (ii. 19). The connection between man's language and his superiority over all other creatures is not fortuitous, for by naming things man gains dominion over them. In language man mirrors the world and classifies its phenomena. Through language alone can he acquire exact knowledge and learn to foredetermine the course of events.

I had occasion to observe the truth of this broad statement when showing to an infant boy the movements of the machinery in a factory. The child was at first frightened by the noise and naturally did not take kindly to the formidable din of the rolling-mill. But it is easy enough to accustom even a baby to any monotonous noise by imitating its sound. The rollers produce two peculiar clangs,—one sharp, the other muffled. When the little fellow was frightened we retreated from the rolling-mill, but I continued to remind him of the noise by telling him of the clang and the thump that were heard in rapid succession. He seemed to regain his self-possession, and the banging of the mill ceased to be formidable, for he grew rather curious and turned his head to look. Then he was slowly carried back to the rolling-mill, where he began to anticipate the noise as accompanied by the words *clang, thump.* The constant repetition of these words imitating the noise, kept the child prepared for what was coming, and he now soon became accustomed to the sight of the roll-

ers which he began to contemplate, not without awe yet without terror.

I had occasion to make similar observations at the dump of a coal shaft. As soon as a child is prepared for the deafening noise of the falling coal by some adequate imitation of the sound, something like *boom boom boom,* he will instead of fear show a desire to watch the process from a place of safety.

In performing such experiments care should be taken that he who carries the baby should never approach either nearer or more quickly than the child desires to go, and children are never at a loss to indicate their wishes unequivocally.

The naming of any happening is the first step towards mastering it. The image of the process, instead of being a bewildering sense-impression, becomes a mental act and is now clearly subsumed under, and represented by, a sound symbol. Thus, to the memory of the event itself a new and higher soul-structure, a name representing the event, is added which becomes connected

with, and will always at once awaken, a recollection of the original sense-impression. The recollection is comparatively faint, and being not as overwhelming as the immediate presence of the reality itself will allow a calm contemplation of the process. With such preparation a repeated approach will not disturb the child's self-possession. He will now begin to observe, and the former feeling of fear will yield to an eagerness to witness the scene.

There are in the bustle of a factory so many details which should be clearly apprehended, that it will be a great help to the growing intellect of the child if here again the most striking of them are named. While the coal car is being pushed to the verge of the dump, the process may be accompanied by some such words as *rolly-rolly-rolly*. The turning of wheels may be accompanied by rotatory movements of the baby's arm, and you can almost see how thereby the child is enabled the better to watch the rolling. In an analogous way the movement of hammers, the backward and

forward motions of pistons, the rotation of cranks, etc., etc., can be imitated, which will help the child to grasp quickly and clearly the elementary features of sense-impressions.

The fires are best imitated by sounding the aspirate, *h'h'h'h'*, bells by *ding-dong,* the puffing of engines by *tch'-tch',* animals in the traditional way, *bow-wow, moo-moo,* etc.

Adopting this method of naming events in baby language, I succeeded in teaching a very small child the mystery of the reversing lever with its accompanying machinery. When the reverse turned the drum of the coal-shaft-elevator in one direction, say to the right, I called the oscillations of the reversing gear *vick vack, vick vack,* and when the lever was reversed and the drum turned in the opposite direction I called it *vack vick, vack vick.* The reversion of the name suggests the reversion of the movement and helps to fix in a child's mind the sense-impression in its essential features. A little steam-engine model was an additional help, giving an inside view of the

piston and side valves in their connection with the reverse lever.

The child must have the most essential features of processes and events delineated in his mind in strong outlines and it will then be easy to add the more complicated details without causing mystification or confusion.

That the chicken-yard, farms, sheep-folds, and other places where living animals can be observed should be visited, that birds, dogs, horses, should be watched and their behavior noted, goes without saying, and everywhere the same method should be applied to render the sense-impressions more distinct by gestures as well as names.

If in the imagination of the child sense-pictures are thus connected with definite sounds, it will be easy to revive the memories of former experiences; and one is enabled to tell to babies when they are restless either in the evening or at night, stories which draw upon their little stock of memories, and it will quickly quiet them because they are greatly interested in hearing the tales

of their own experiences which will be the more interesting to them the greater the terrors that had originally to be overcome.

The application of baby language is of manifold use especially at night, when for some reason a child is restless and the usual methods fail to quiet his imagination.

The usual lullaby songs are upon the whole very good; longdrawn notes, words of soothing sound, with prevailing *o* and especially *u* tones are most soporific; but it is sometimes difficult to put babies to sleep, and then you may in a hushed voice which will raise expectancy sing a story consisting simply of the repetition of familiar sounds. The child will listen to the song, nonsensical though it may appear to outsiders and to all people not initiated into the mysteries of baby language. It will quiet down, and give the nurse a chance gradually to change her song to more monotonous lullaby tunes, such as "the rolling-mill goes *clang-thump!*" or "the choo-choo says *ding-dong,*" or "the little lamb says *baa, baa,*" etc. The baby will listen with as much interest as older children

manifest when a fairy tale is told, and the interesting images will by and by be transformed into dream visions.

It is easy enough for a nurse to watch and to influence the growing intellect of an infant, and every nurse ought to be able to account for and understand her charge's vocabulary of those sense-impressions which in the beginning of life play a prominent part.

* * *

Special attention should be paid to such events and natural phenomena as are apt to frighten children. When thunderstorms come up, the father or mother should take the baby without any excitement. Show it the lightning with signs of an appreciation of its beauty and prepare the baby's ear for the rumbling thunder. The least evidence of fear on the part of the parents will affect the child and may make him a coward for life. Of course, you must avoid coming near the iron pipes and electric wires, and must remain in such places as are comparatively safe. Moving about is upon the whole

better than staying in one place, because it diverts the child's attention from the formidable impression. It must be remembered that troops under fire who remain inactive break down and lose courage sooner than troops who are advancing or are otherwise kept busy.

These hints, if observed, help to establish in the child a self-possession which in later years will be so much needed.

Which impressions should be the first stratum of the child's soul, depends of course on surroundings and other conditions. However, we must expect that the comprehension of facts will be followed by a determination to handle the realities which have been watched in early childhood. Therefore when machinery is shown, the child should at once learn with what care and precautions it must be handled.

COUNTING

A little boy of about five years was in the habit of counting 1, 2, 3, 5, 7, and he stuck to this habit. He was told that he omitted 4 and 6, and he probably understood the correction, but whenever he began to count he fell back for a long time into his old habit of counting the numbers wrongly. The reason was that by accident he had learned the numbers in the wrong way and it stuck to him.

Another little child always called a seagull in his picture-book a swallow, for he had been told so by his nurse, and got irritated when contradicted, insisting even to tears again and again on its being a swallow. By and by, however, he relented, but even then he continued to say, "This is not a swallow, but a seagull," and only in time did he drop the negative expression and knew and declared without any irritation that it

was a seagull. Such trouble originates by a little mistake, and shall we not be careful in laying the foundation of a human soul?

As to counting, I would say the easiest way to teach it is to count the steps by walking up or down stairs. If this be done patiently again and again, the child begins to listen to the numbers and will very soon begin to accompany each step with its proper number. The first mistake should be avoided, and my experience is that children will, without the slightest trouble, learn to count first to 12, then to 20. When they have learned to count to 20, they are prepared to count to any number up to 100 or more. The third step is an intellectual step, by learning to understand the function of the decades 30, 40, 50, etc., which are, however, clearly grasped as running parallel with 3, 4, 5, and so forth.

Before an attempt can be made to count the steps, a preliminary exercise might be the frequent repetition of 1, 2, 3, which can be practised on various occasions; for instance, when turning off or on the electric

light, or by playing peekaboo, etc., whereby the order of the three numbers impresses itself mechanically upon the memory of a child. Then proceed to counting fingers and toes, and only when the first five numbers can be repeated without difficulty, proceed with counting other objects.

One peculiar phase in learning how to count is marked by the child's ability to stop at the right time. Children first acquire the mechanical memory of saying 1, 2, 3, 4, 5, etc. When they are shown five spoons or five chips or other things of any description and are requested to count them, they begin to count mechanically without being able to stop at the right time. It indicates a more advanced degree of mentality when the child possesses a perfect parallelism between the names of the numbers and the things which, by being pointed at, are to be counted. The process of counting has reached its maturity when a child learns to stop at the proper time. In the beginning the tendency will predominate that whenever the child begins to count, it will count

the whole series of numbers as far as it knows them; but the relation between things and the series of word-images of the numerals is easily established by stopping the child and summing up the situation by saying: There are five spoons, there are five chips, or whatever it may be.

In the case of practising counting, as in all other instances of memorizing, we must consider that a great number of mechanically impressed memories will subsequently render the conscious and intelligent manipulation of the ideas connected therewith easier. The subconscious memories which have been early acquired, form a very valuable capital which will never fail to be most serviceable. As children now are commonly educated, they have either no such mechanically impressed memories in their minds, or their impressions, be they numbers, images of things, or other conceptions, form an irregular conglomeration which will rather serve to bewilder than to help them when the years of school-life begin. A healthy development of mind is possible only

when our subconscious notions are distinct and clear. This can be accomplished by rendering as definite as possible the first sense-impressions, which precede the formation of more conscious and more intellectual operations.

Before concluding this chapter it seems advisable to forestall an objection which might be raised to the proposition that our subconscious notions should be distinct and clear. The terms *clear* and *subconscious* do not exclude one another. An idea or a sense-impression may be quite distinct and correct in its details without fully rising into the field of conscious attention, and it is one of the most important duties of the educator to devote much care to the province of the subconscious which in our intellectual as well as our emotional life is of greater significance than at first sight it might appear.

The first simple examples of the multiplication table should be done with concrete objects, at the very start with the child's fingers, then with the beads of an abacus

or counters. The abacus should consist of ten rows of ten beads each, and if counters are used they should when counted in large numbers, be piled up in heaps of ten, so as to represent the decimal system which to us is and will remain the basis of number-lore.

Multiplication tables should be worked out by the children themselves, and they should be helped to find out for themselves the relations of numbers to geometrical figures such as the areas of quadrangles and their purely arithmetical proportions.

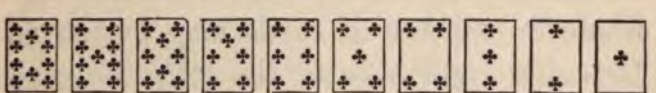
For one of my little boys who found it very hard to remember the multiplication table of 9, I invented an easy method, which I will here communicate for the benefit of other children.

Put both hands on the table and let every finger successively stand for one number. When you are asked to multiply by nine you lift the finger representing the multiplier and read off the product from the remaining fingers. The number of fingers on the left represents the tens, and that on the right the units of the product.

MIND-READING AND ARITHMETIC

A good method of keeping up the interest of boys and girls in mathematics is to explain to them easy arithmetical tricks which they can readily perform for themselves. A very simple card-trick, which appears quite wonderful to the uninitiated, is as follows:

Ten cards from ace to ten are laid in order in a row, beginning at the right and with their faces down. The performer of the trick anounces that he will tell the number of cards which may be moved by one of the company from the right to the left and in addition pick up the card bearing this number. As we wish to explain the trick, we will play with the faces of the cards upwards; and the original order (when uncovered) will be this:



The magician then leaves the room, and some one who wishes to test the extraordinary accomplishment of his young friend transfers a few cards in their regular order from the right side to the left. Let four cards be moved, then the new order will be this:

You will at once see that the four-spot has become the first card of the row. The first card tells the number of the cards moved. Accordingly the young performer lifts up the first card, and seeing that it is a four-spot declares, "Four cards have been moved." The art of the magician consists in giving the impression that he knows the card before he picks it up, and that the discovery of the position of the four-spot is only an additional proof of his omniscience. He goes out again, knowing beforehand that whatever number of cards may be moved from the right side to the left, the card which bears that number will always be

found in the last position of the ten-spot, which at present is the next place after the four cards transposed in the first move; i. e., in the fifth place. If no card is moved, the ten-spot will remain in its place and will be picked up as a sign that all ten cards, or none at all, which means the same thing, have been moved. But suppose that three cards have been moved, then the three will be in the fifth place:

The place of the card showing the number of cards moved will always be "one plus the total number of moves," and it is a matter of course that only units count.

After the second move the card to be taken up will be $1 + 4 + 3 = 8$, and supposing that five cards are now moved the five will appear in the eighth place. Thus we may continue, and the uninitiated will wonder what trick is at the bottom of the performance, which is nothing but a very simple example in addition.

Another trick, which may be called "mind-reading," is also the work of simple arithmetic.

Suppose you request a person to think of any number from 1 to 15 and to point out to you the rows in which his number occurs in the following scheme:

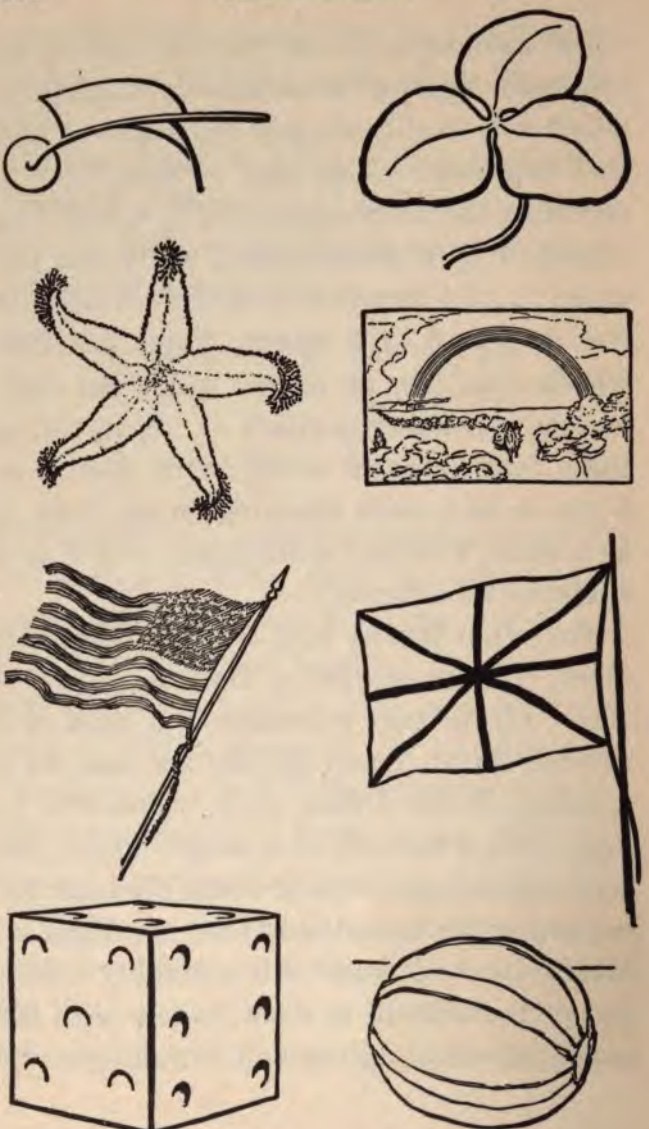
1	3	5	7	9	11	13	15
2	3	6	7	10	11	14	15
4	5	6	7	12	13	14	15
8	9	10	11	12	13	14	15

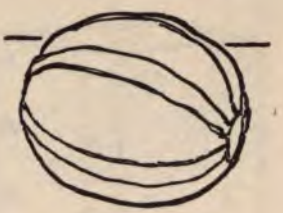
You will at once know the number which the person has in mind when he tells you in which horizontal rows it occurs, for all you have to do is to add together the first numbers of these rows. A close inspection will tell you that 3 occurs in the two lines beginning with 1 and 2; the number 5 in the lines beginning with 1 and 4, etc., and 15 in all four lines beginning with 1, 2, 4 and 8.

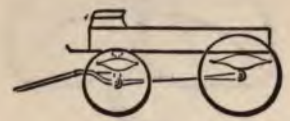
If we now replace the numbers with pictures, the arithmetical clue will be concealed, and the audience will be thoroughly mystified. In order to assist the little magician,

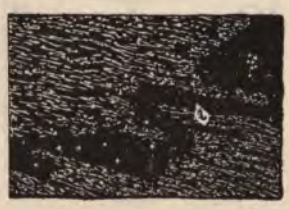
whose memory is not as yet well trained, we propose to replace the numbers with pictures which will readily suggest the numbers that they represent. This may be done by representing the four numbers 1, 2, 4, and 8 by wheels; 1 by a wheelbarrow, which has one wheel; 2 by a bicycle or a cannon, which has two wheels; 4 by a wagon, which has four wheels; and 8 by an engine which has eight wheels. Another method of representing these four numbers would be by feet: 1 as a top or as a stork standing on one foot; 2 as a man; 4 as any quadruped; and 8 as a spider or an octopus.

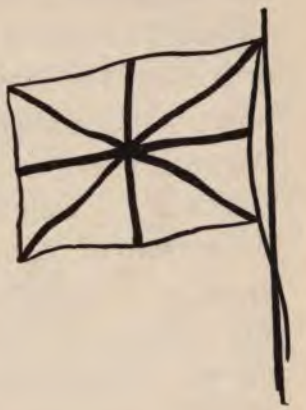
The other figures may be represented by other objects suggesting the several numbers. Clover may represent 3; a hand or a starfish, 5; an insect having six feet, 6; a rainbow, 7; the Union Jack, which can be made with 9 strokes, or a school-house, will represent 9 (nine o'clock being the hour for beginning the recitations); the decalogue of Moses, 10; or if this be too weighty a subject or too difficult to draw, take a tent, the sound of whose name will remind you of

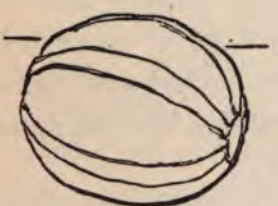


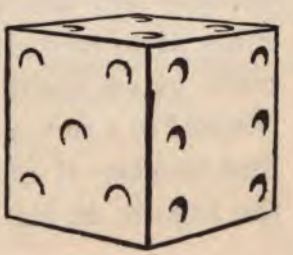












ten; 11 would be well represented by a foot-ball; 12 by the meridian sun, or by a clock or watch whose small hand points to twelve; the American flag with its thirteen stripes will represent 13; another representation of 13 would be Christ with the twelve Apostles, or a cross: for the idea that 13 is an unlucky number originated through the thought of the crucifixion, Christ having been the thirteenth at the Last Supper; fourteen may be the crown of Louis XIV., or his coat-of-arms, or a valentine, since St. Valentine's day falls on the fourteenth of February, or the two constellations, the Dipper and the Pleiades, each one consisting of seven brilliant stars visible to the naked eye; while 15, finally, may be represented by a die showing the faces 4, 5, and 6.

All these things can be easily drawn by children and should be so arranged on four cards as to reproduce the number-arrangement given above. Each card will correspond to a row, and in our illustrations the first number of each row is represented by the picture in the upper left-hand corner.

It is not necessary to preserve the same order, if our youngster only remembers the place of the pictures which represent the numbers that must be added. Having drawn his four cards, he presents them to some one with the request that he think of some of the objects and hand him back those cards on which this object appears. Each card that is handed back represents a number, and their sum indicates the object thought of. Thus if a person thinks of the flag (number 13), he will hand back the cards bearing the pictures wheelbarrow, wagon, and engine, as being those on which the flag occurs, representing the numbers 1, 4, and 8, the sum of which makes 13.

The underlying theory of the trick is of course old and pretty well known, but the idea of expressing it in pictures that represent the numbers and that can be easily drawn by the children themselves, is new and may be welcome to educators and parents.

NATURAL SCIENCE

Use every opportunity in life to teach children the elementary facts and truths of the sciences which in later life will be of use to them. Familiarize them as much as possible with instructive observations. Teach them through the eye a knowledge of facts that will serve as examples of important scientific truths. Convey your first instruction by merely showing something, by making experiments, etc., but beware of superadding too quickly the theories invented to explain the facts, and if you mention them characterize them at once as hypothetical. Let the experiment speak for itself and remind the child of similar or analogous experiments and experiences.

Some of the simplest experiments in physics can be repeated in the nursery. Let the children lift an inverted glass from the bottom of the bathtub above the surface of

the water; let them dip the inverted glass together with the air into the water; or take a toothbrush stand, with a hole in its lower edge and let the water run forth, whereby you can point out that the parabola of the outflowing streamlet is proportionate to the pressure of the water inside the vessel. Then close tightly with your hand the top of the toothbrush stand filled with water, in which case no water will come out, or perhaps only a few drops will drip down.

Make the children see the depth which blocks of wood require to float, let them compare blocks of different densities, and you will soon help them to discover for themselves the law that the weight of a floating body is equal to the weight of the water which it displaces.

Set the children to thinking why empty vessels, although made of porcelain or iron, will float, while they will go down when filled with water.

Further, the children who know that steel is heavy will take delight in seeing a needle float that has carefully been placed upon the

surface of the water. The experiment will succeed more easily if the needle is dipped in butter. The cohesion of the particles of water among themselves is strong enough to carry little bodies such as needles, if they are smooth enough not to break the connection of the surface which acts like a thin film. Small pieces of wire netting (such as is used for window screens), especially if lightly coated with paraffin, will also float, but a pin goes down, for its head will tear the film.

Again, on some occasion or other place a coin into a tub, or perhaps better into a dish or a mug, and let the children look at it from a given place where the coin is hidden behind the rim. Then fill the tub with water and the coin becomes visible on account of the refraction of the rays of light which produce the picture. Then put a spoon into the water and call their attention to the deflection of the image.

A piece of the wire netting of window-screens is also useful to show the children the inside and whole make-up of a flame, by

repeating all the simple experiments which are made in a lesson on physics.

When you take a walk with the children after a rain, show them the little streamlets, which are typical of rivers and their tributaries in their work of excavating river-beds and valleys.

Make electrical experiments with the silk samples for mamma's dresses, by rubbing them with the bottom of a glass, and watch the threads when approached twice successively by various objects, as by steel knives, silver spoons, the hand, celluloid or gutta percha, and glass. Comb their hair or your own beard in the dark when the air is dry, and let them see the sparks, and listen to the cracking noise of this baby-thunderstorm in papa's whiskers.

Show them the so-called illusions of the senses in which our psychologists take so much interest, and let them measure the distances which, though they are equal, appear different.[1] It will interest the children, and

[1] See *The Monist*, Vol. III., p. 153, and Scripture's *Thinking, Feeling, and Doing*, p. 187.

they will wonder how their judgment is misguided. If you have a color-wheel repeat now and then for mere amusement color experiments and show the effects of contrast.

Whenever you buy presents for children bear always in mind the instructive feature of games and toys. Children are by nature anxious to learn, and they will themselves prefer playthings which serve to educate them and teach a lesson. A toy through which a child becomes familiar with a physical law of some kind is the best investment you can make and will, if properly used, amply repay the cost. Little steam engines, dynamos, motors and mechanical machinery of all kinds, pumps, fountains, etc., are now cheap enough to be the toys of the poor as well as of the rich. Of course parents must let their children work steam engines only with all necessary precaution; they should call attention to the danger of explosions and after a few practical trials should simply use these dangerous toys as models for instruction.

FACTS NOT FANCY

There is a vicious habit now in vogue in the kindergarten which superadds to the facts of nature the imagination of fairy tales. If you wish your children to acquire a sound conception of reality and a sense for genuine poetry, you had better avoid this pseudo-fiction of the nursery which only distorts nature and detracts from her intrinsic beauty. Facts as they are, are in themselves sufficiently poetical and need not the false glitter of a fairy-tale imitation. This idea of carrying the romance of the fairy-tale into the realm of science only revives and strengthens the old metaphysicism which personifies abstractions and is apt later on to mystify the young mind. Thus we read in Arabella B. Buckley's *Fairy-land of Science,* a book which otherwise contains many good things, such sentences as these pp. 12–13):

"Can you see in your imagination fairy *Cohesion* ever ready to lock atoms together when they draw very near to each other: or fairy *Gravitation* dragging rain-drops down to the earth: or the fairy of *Crystallization* building up the snow-flakes in the clouds? . . . Do you care to know how another strange *fairy, 'Electricity,'* flings the lightning across the sky and causes the rumbling thunder? . . . And have you any curiosity about *'Chemical action,'* which works such wonders in air, and land, and sea? If you have any wish to know and make friends of these invisible forces, the next question is,

"How are you to enter the fairy-land of science?

"There is but one way. Like the knight or peasant in the fairy tales, you must open your eyes. There is no lack of objects, everything around you will tell some history if touched with the fairy wand of imagination. . . . The fire in the grate, the lamp by the bedside, the water in the tumbler, the fly on the ceiling above, the flower in the vase on the table, anything, everything, has its history, and can reveal to us nature's invisible fairies."

This is not the right way of making science poetical. The facts of nature are in themselves beautiful and need not the

mythology of fairies created by a personification of scientific abstractions, the erroneously so-called forces of nature. The metaphysical assumption of forces which are supposed to work all the miracles of natural phenomena is the source of much confusion and should be carefully guarded against. If any personification be needed for the sake of imparting an additional interest to the stories of nature, speak of the actual things as living creatures. Speak of the water drop as expanding into vapor, as condensing in the cold air into a snow crystal, as falling upon the ground, as melting in the warm sun and running down hill, but do not people the child's mind with the fairies of crystalization, gravitation, cohesion, electricity, and chemism. Teach children to see truth and beauty in the facts themselves, not in imaginary goblins and fairies. Make them watch the phenomena of nature and point out to them that all things are astir with activity and aglow with an eager disposition to do one thing or another according to circumstances.

FOREIGN LANGUAGES

Acquaintance with foreign languages should be cultivated at an early age, by interesting the children in other nations. Teach children little German and French verses and phrases, only be careful that the pronunciation is perfect. Children catch the accent of strange sounds better than adults, and will reproduce them to perfection. According to the author's own experience, children take delight in listening again and again to little ditties and poems, and will soon begin to repeat them. It is advisable to practise such linguistic exercises before going to sleep and to rehearse on the next morning the recitations of the previous evening.

We recommend such poems as Lafontaine's fables in French, some of Goethe's, Schiller's, Bürger's, and Heine's poems in German, Æsop's fables in Latin, the Lord's Prayer in Greek, etc., etc.

It is also advisable to introduce now and then counting in other tongues, which may be practised in the gymnasium where the number of jumps or other actions can be counted, or in any other place with similar opportunities.

Children will pick up foreign sounds without difficulty, if parents or teachers limit their instruction to the sounds only and do not tax the minds of their little pupils with grammatical explanations. The sound must come first, and the sound alone; the sense of the sound should be understood, but an exact grammatical analysis of its meaning must not be given at the beginning, for grammar bores children and is apt to destroy the pleasure they naturally take in learning something about other languages. If children have learned by rote a number of pieces in a foreign tongue, when they have grown older and maturer they will be glad to know something about the construction of sentences, and a grammar lesson, otherwise so tedious, will then be welcome to them. Later on, a long time after they have

learned to read and to write in their mother tongue, children may in school be taught to read and write the foreign poems which they have learned by rote in their younger years, and they will attend their French and German lessons in school with greater zeal than if they knew nothing of these languages.

It may be permitted to add here a few words concerning the dead languages which in Europe as well as in America are still taught in the old-fashioned way. The author of these articles has had experience in teaching Latin according to a more modern method, and, while engaged as scientific teacher at the Royal Corps of Cadets in Dresden, Germany, he succeeded within the space of one school year in making the pupils of his class (Quarta) as proficient in speaking and in writing Latin as were the best scholars of the highest class (Prima) after a four years' course.

And how was this accomplished?

Simply by making the boys learn by heart every week a few lines of Latin prose or

verse. First simple stories should be selected for the purpose, in the style of Æsop's fables, then passages from historians and orations of famous men. There is plenty of material in Livy, Cæsar, Cicero, and also in Seneca, and the verses of Ovid are as simple as the occasion requires. The scholars had first to render these pieces into Latin from an oral dictation which was given them in their mother-tongue. Their translations were corrected and their mistakes discussed. Copies of the passage had to be made until the whole piece was perfect, and finally it was recited before the class. This method of teaching Latin was in the beginning hard on some of the boys, but it grew easier with every new piece that was taught and learned. The old pieces were constantly repeated, and all grammatical rules were discussed in connection with the sentences which had thus been committed to memory. At the end of the school year the boys knew about forty Latin stories by heart and were thoroughly familiar with them. In this way they had a direct com-

mand over a number of phrases and had acquired an unusual readiness in their practical use of the language, a result which within so short a time had never before been accomplished in the school.

While the best scholars educated in the old method were able to tell the rule and follow it, these boys built their sentences correctly without thinking of the rule and deduced grammatical rules from the instances which they knew by heart.

A teacher of languages must be very exact in the beginning,—slow but painstakingly correct in every particular; he must choose the best passages for committing them to memory; he must insist on a clear pronunciation and leave no doubt about the details of grammar and construction. There is no use in rushing the boys, or overburdening them with home-work. On the contrary, the teacher should render the labor of committing these pieces of memory easy by discussing their difficulties, which will afford ample opportunity to make the scholars read the sentences and repeat them as pronounced by

the teacher. The facility which pupils gradually acquire in learning a language serves to keep their enthusiasm alive, until they know enough to allow a cursive reading of literature which will involve a more rapid progress in acquiring a general proficiency.

I would make bold to say that to acquire the command of at least one living tongue in addition to our own is an indispensable condition of a higher education. It not only broadens the mind but also our sympathies, for thereby we learn to appreciate other views of life, the beauties of foreign literatures, and the accomplishments of other nations. It will act as a check on that narrowness of national prejudices, often misstyled patriotism, and will contribute much toward an establishment of international good will, so highly desirable in the life of a civilized people.

MATHEMATICS

Mathematical instruction should begin very early, but do not begin with axioms, theorems, and long-winded arguments with their monotonous refrain, *quod erat demonstrandum*. That is death to the spirit of mathematics. Not only is the doctrine, that all mathmatics rest upon axioms an error,[1] but to begin the first lesson with explanations of axioms is a blunder. Let children begin to learn geometry *by doing, not by reasoning*. Let the reasoning come in as an incidental aid to construction. Let the purpose be that of achieving something, but never do any reflecting or arguing for the mere sake of thinking.

Action is the mainspring of life. No interest can be taken in anything, except there is a certain aim to be reached. Thought must step in as the assistant to work.

[1] For further details on the redundancy of axioms see the writer's *Primer of Philosophy*, pp 51 et seq.

Thought that does not serve a purpose known to the child, will be felt as an oppressive tyranny. Arguments will bore the child that is induced to reason about things before it feels the need of reasoning. Parents and teachers must not presuppose but create in the child the desire for knowledge.

In order to lay a foundation in mathematics, parents and teachers should give the child paper and a pencil. Then let them make a ruler of the paper by folding it. The fold in the paper is called a straight line, and, if folded again so that one end of the straight line covers the other end, the new fold will cut the old fold at right angles. These definitions of straight lines and right angles should be introduced, not argumentatively, but simply by naming the products of the child's operations.

After this brief introduction, hand the child a pair of compasses, giving him due warning to be careful with the points. Let the child become familiar with this new instrument by drawing a circle and dividing the circumference with the radius into six

equal parts; which will serve to make a number of figures of various forms and combinations, stars with curved rays, hexagons, equilateral triangles, and six-cornered stars.

Another time ask your little friend to draw a straight line and name one end for himself, the other end for his brother, sister, cousin, or friend. Then tell him to divide the line with the assistance of the compasses, and construct a boundary line at right angles.

Our pair of compasses is a good fellow. He has no head, no body, but two long legs and can pace off the way for us. By sweeping with the same span of somewhat more than half of the line from both its ends, we draw two intersecting circles, and there will be few children who will not at once jump at the conclusion that when a straight line is drawn through the points of intersection, the problem will be solved.

Thereupon let your little pupil draw an angle for himself and one or several parallel angles for his brothers and friends. This would be an appropriate occasion to reveal

to him the secrets of parallel lines with their vertical, alternating, and correspondent angles. His mathematical comprehension will now be mature enough to understand that an angle is not the surface between its sides, but their inclination, and that angles of the same inclination are equal.

Having divided a line into two equal parts, let the young mathematician divide an angle, which he will now easily accomplish.

All further work can begin to bear a more definite mathematical character. Let the child construct triangles from three sides, from two sides and one angle, from two angles and one side. Call his attention, without entering into details, to the fact that from three given pieces the other three not-given pieces are determined, bearing in mind an exception which leaves the choice between two possibilities; and also that triangles may be turned around.

The method of calculating areas can be taught to beginners by telling them the story of a farmer who exchanged his farm, which

was in the shape of a square, for another one of exactly the same sides but with slanting angles. The farmer soon found out that there was less work in plowing and less seed-corn was needed, but that the crop too was greatly reduced. The man was no mathematician; he had allowed himself to be cheated. The solution of the problem will now be followed up with great interest and can easily be accomplished.

In a similar way let the children operate with circles for determining the nature and interrelations of tangents, sectors, central, and peripheral angles, etc., etc., and let them find the inscribed and circumscribed circles of triangles, the Pythagorean proposition, etc., etc. And all this can be taught in a kindergarten way, without ever resorting to arguments and demonstrations, but simply by setting the child to work and giving him a task to accomplish. When he has come into possession of a fair stock of mathematical knowledge, he will now and then go astray and become the dupe of some misconception. He will then be glad to become ac-

quainted with methods of proof which will enable him to argue about his operations and to become sure that his constructions are right.

Arithmetic should in the same way be taught by setting children to work, i. e., by making them *do* something, by weighing, by measuring, and by comparing different lengths, areas, and volumes, as well as different weights.

In spite if its importance, mathematics is still one of the neglected branches in the education of the child, while much progress has been made in the primary instruction of drawing, painting, music, and physics, where better methods suggest themselves more readily. Mathematicians of high standing devote their energies to a furtherance of the most abstruse problems of their craft and have so far not as yet shown any ambition to come to the assistance of the kindergarten and primary schools.

MUSIC IN EDUCATION

Music is not indispensable to life. There are many people in civilized countries and among primitive races who are absolutely unmusical, and yet they do not seem to be the worse off among their fellow beings. For this reason, it might be considered that music is redundant and could be omitted in our plan of education. Nevertheless, it has been retained and perhaps not without good reason; for though man can live without it he is greatly benefited by it, and those in whose life music is a blank miss much of the broadening and refining influences which this wonderful art affords.

Music is a world of its own. After the analogy of mathematics it builds up a universe in the realm of imagination, the laws of which may be considered purely *a priori*. Music is not a mere mimicry of bird-song, or of any noises in the surrounding world,

as has been suggested by those æstheticians who believe that all art is an imitation of nature. Music is an independent construction of motives, motions, tonal and rhythmic progressions, which take place in the domain of sound-vibrations. Musical themes may present analogous phases to the world of human sentiment and action, they may accompany outbursts of poetry; they may help to characterize dramatic action on the stage; they may depict pastoral, martial, or other events of human life; but we must remember that music remains purely tonal and never changes into real imitation of the occasions for which it has been invented. It is the most abstract art, and yet in spite of all its abstractness it is the most direct in its effects. Animals are attracted by music and there are few people even among the musically untrained who would not be stirred by the strains of an impressive melody.

For all these reasons it seems desirable that music should form part of our education. By its means we learn to appreciate

that a representation of the world in words is not the only possible aspect of life, and so it will prevent the onesidedness of those who think that they have exhausted the comprehension of reality after they have weighed and measured its materials and have reduced its phenomena to exact formulas. Life is too rich to be limited to one mode of interpretation, and even the methods of science, important though they are, touch only the hem of life's garment. Music is an instance only of the wealth of mental capabilities, and it is well fitted to the purpose of illustrating how deep is the realm of sentiment in which life finds its echo and reflection.

The usual method of teaching music in the schools is by singing which is indeed the natural beginning of developing an interest in the tonal world; for in singing we create the tones ourselves and utilize the musical instrument which nature herself has given us—an instrument which is part of ourselves and echoes in most direct reflection the sentiments of our inmost souls. Sec-

ond to singing, the piano is commonly introduced, but here I venture to disagree with the common practice. It is true that the piano contains the most complete arrangement for practical use and is the instrument on which our typical conception of music has been developed. A knowledge of the piano is therefore indispensable to a musical education, but it does not recommend itself for educational purposes because the notes on the piano are ready made and the pupil has simply to touch the keys to produce the tone, while the correctness of the note depends on the instrument and not on the player. For educational purposes the violin would be by far preferable because on the violin the player produces his own notes, and if his notes are incorrect he has no right to complain, for he has to tune the violin and every note he plays is of his own making. For this reason I would consider it desirable for any musical education, that a pupil should at least for some time be taught the violin and learn to handle that instrument with some degree of skill.

Of late the musical world has been benefited by a new invention which seems to me to promise great success. The invention of the pianola, or by whatever name the piano-playing instrument may go, has made accessible to large multitudes the knowledge of musical composition. Until its introduction, acquaintance with good music was reserved only for specialists and concert-goers, and the difficulty of the technique rendered it impossible for common mortals to familiarize themselves with a great variety of music. Concert-goers hear a sonata once and perhaps a second or third time, but not often enough to become truly familiar with the intentions of the composer. The result is that they will be bored the first time, and that the meaning of the beauty of classical music will rarely dawn upon them and only after a long time. It is for these reasons that truly good music is not sufficiently appreciated while rag-time melodies which catch the ear with impressive syncopation receive the plaudits of the masses. Now the piano-player will tend to

do away with these difficulties. It will enable people of musical disposition who have not the time to acquire the necessary technique for enjoying truly good music to study the works of composers before they have a chance of hearing them in a concert, and they will find that a sonata which otherwise would have been tedious to them will prove not only interesting but also instructive and helpful. They will be able to follow the music knowing the succession of the different motives and in place of *ennui* will experience satisfaction.

Artists as a rule are opposed to the piano player, and their dislike is easily accounted for and to some extent justified. It changes an artistic performance into a mechanical reproduction, and thus threatens to take from music its most essential and truly artistic feature,—individual conception and interpretation. But this is no reason why the use of the piano player should not be encouraged. The same objection was offered against the introduction of the photograph, which threatened to subvert the ar-

tistic work of the painter, and in this case too, we see a mechanical performance displace artistic reproduction. It is true that the photograph has crowded a great number of portrait painters out of business and has made picture making a common possession, even among those who do not possess skill in drawing. Nevertheless, it has not only benefited mankind as a whole, but the professional artist also; for the mediocre limners have disappeared, and the standard of pictorial art has been raised, rendering paintings much more valuable than photographs, and portraits in oil even more desirable than before the days of the professional gallery and amateur camera.

After these comments it goes without saying that the piano-player will become helpful and valuable in musical education of any kind. It brings within reach the knowledge of our best masterpieces and will enable every one to familiarize himself without much effort with studies which may be collateral to his own specialty.

PLAYFUL INSTRUCTION, AND GENIUS

An old friend of mine asked me some time ago whether it was advisable to begin teaching children at a tender age, not of course by systematic lessons, but by playful instruction. One of the professors of a school had advised him not to impart any playful instruction, "because," he said, "instruction is a serious thing, and if it were taught playfully it would demoralize the boy's nature. He would never learn to apply himself with seriousness in later life."

The reason of this advice is good, but the advice itself is bad. The spirit of the old schoolmaster's advice can be recommended, for the acquisition of knowledge is indeed a serious thing and should be taken seriously, but the professor's logic is perverse. It is true enough that the time will come when children must learn to apply themselves

seriously, but that is no reason why children should not acquire playfully as much knowledge as they possibly can. Would it be right to prevent mental growth? Certainly not! On the contrary, mental growth should be fostered by all means in our power. Our aim, however, must not be to change the acquisition of knowledge into sport, but to utilize the plays of the child for the higher ends of education.

It is a design of nature to let the life of adult creatures be foreshadowed in the games of the young; and educators are bound to take the hint.

The plays of children should not be simply a waste of time, but ought to be utilized for furthering their intellectual life. They should serve higher purposes than merely to keep the little folk out of mischief. The old schoolmaster's maxim, therefore, is wrong, although his intentions may be appreciated; and we must let the child learn playfully as much as possible.

Let the letters of the alphabet appear on the child's toys; let him become familiar with

the various pursuits of life in his games; let his little hands become accustomed to the shovel, the pick-ax, the drill, the plane, and, if certain precautions are taken, also the knife, the scissors, and the compasses. Let him hear in great outlines and in the simplest words the stories of invention, the deeds of heroes, and the feats of discoverers. When the time comes for him to apply himself with greater concentration upon school work he will be better prepared for it. The exertion will be easier for him, his labors will be lessened, and he will pass through his studies more joyfully than the boys to whom, for the mere purpose of teaching them the seriousness of learning, the acquisition of useful knowledge is made irksome.

Seriousness in the performance of duties is of great importance in life, but seriousness is nothing if it is not guided by intelligence and accompanied by zeal. Our young folk, in order to learn to apply themselves, must be taught to love work and be anxious to do something. Their enthu-

siasm must be roused and their endeavors must be guided at an early age.

For this purpose the kindergarten has been invented and is doing splendid work.

No doubt that there are kindergartens which are not conducted in the right spirit. Instead of lifting the children up to a higher level and helping them to understand the significance of life, some of the teachers stoop to them and let childishness have full sway. Instead of teaching the little folk playfully how to work, giving them glimpses of truth and the elements of right conduct, they dissipate them by idle plays and foster the spirit of sport. But in all innovations it is natural that mistakes will be made, and we need not for that reason reject the whole system.

The kindergarten is a great advance in our educational methods; and when public kindergartens shall be instituted all over the country we may expect a decided and noticeable improvement of the race accompanied by an increase of intelligence and a decrease of crime.

In a former number of one of our best magazines,[1] an educational writer, apparently a grammar-school teacher who took a dislike to the pupils, and perhaps also to the principal, of a special kindergarten, condemns the whole system for its lack of seriousness. She claims that the kindergarten children expect interesting stories and not instruction, they want amusement, and refuse to pay attention; they go to school to play, not to work.

Granting that there are kindergartens which are not yet conducted with the necessary seriousness and that mistakes are made, we must also know that seeds sometimes fall by the wayside or on rock. If there are some kindergartens that fail to produce the right results, this is no reason for doing away with the method altogether.

The kindergarten is not for play, but for playfully imparting lessons, and the main thing to be taught must be method; method in small things, in games, in behavior, and in human activity generally. Far from

[1] *The Atlantic Monthly,* March, 1899, pp. 358-366.

abolishing the kindergarten, we would advocate its extension and the introduction of certain of its methods into the high schools and universities.

The gist of the educational problem is this: Teach the methods of work and the elements of any science or art, not in a dry and abstract manner, but by infusing enthusiasm into the pupils. Lessons can be made interesting by pointing out the connection which the object of instruction has with life by showing its value in the economy of human society, and indicating the wants which it serves. Pupils must feel the thrill which the inventors and scholars feel in their attempts at making discoveries and solving the various riddles of life.

The kindergarten method will accomplish miracles in the field of education. It is a new dispensation, a dispensation of love, of voluntary good will, stimulating the springs that work from within, which must replace the old dispensation of the rod, the law that enforces virtue by punishments and makes noble and good aspirations a burden.

A spiritual sunshine should spread over all exercises of the kindergarten, but for that reason there need be no dillydallying with toys. The teacher must never lose sight of the ultimate aim, which is the building up of character. She herself must therefore at once be earnest and cheerful, qualities which it is by no means impossible to combine, and while she keeps her children buoyant and joyful, she must not fail to impress them with the importance of duty, of application, of seriousness.

It might be an improvement in the system of the kindergarten if it were not exclusively in the hands of women, and if at least from time to time the influence of male teachers could be brought to bear upon children.

Old-fashioned teachers who still cling to the method of rendering lessons tedious, must, from sheer prejudice, have become blind to the results that can be obtained in this way; for it is remarkable how persevering and patient children can be when they are interested in a certain kind of work.

The difference between a genius and a pedant consists exactly in this, that the genius performs his work playfully, while the pedant groans under the drudgery of his task. No doubt the pedant's work would be preferable, if its worth were to be measured by the resistance overcome, but the fact is that the work of the genius always increases in excellence according to the ease with which it is accomplished.

Genius is sometimes looked upon as a mystery, but there is no mystery about it. While it is difficult and often impossible to account for the appearance of genius in special cases, because it crops out where we least expect it, its nature in and of itself is no mystery. The soul of a genius consists of motor ideas which are correct representations of things in the objective world and of the work to be performed. They interact without the laborious effort of conscious concentration. They act with machine-like accuracy, so as to allow all attention to be concentrated upon the main purpose of the work and not upon its details. A genius

originates partly by inheriting a disposition for easily acquiring certain functions, or generally by possessing the knack of viewing the world correctly. Whatever may be the cause of genius, it certainly shows itself in the playful ease with which work of great importance is performed. It would be wrong to think that a genius need not work, for a genius as a rule is a great worker, but he enjoys his work and can therefore accomplish more than those who constantly remain conscious of the seriousness of their labors.

Genius is instinct on a higher plane. Certain inherited dispositions are probably indispensable for producing a genius of a certain kind and it may be that an educator can do nothing when they are absolutely absent. Nevertheless much can be done by a careful education. The impressions of children who, in a certain line of activity, see nothing but the right methods from their very babyhood, will be so organized that from their unconscious depths up to the conscious surface of their soul, they will be pre-

determined to hit naturally the right mode of action. The child of a musician, for instance, who has never heard anything but good music, and has playfully acquired since his very babyhood the various experiences of touch by contact with the keys of a piano, will naturally become a virtuoso. He will naturally find the right harmony, and the great wealth of melody that unconsciously slumbers in his early recollections will form a source of living tone-images, which upon the least provocation will well up automatically and engender new combinations of harmonious melodies that, through the influence of other conditions, may possess a character of their own.

What is true of music is true of poetry, oratory, all arts, the sciences, handicrafts, and industrial pursuits. The condition of genius is a ready and automatic interaction of a sufficient number of clear and correct thought images, or representative pictures, which must be brought under the control of a guiding purpose.

Mr. Nicola Tesla's lecture before the Commercial Club of Chicago (May 14, 1899) was of special interest to the psychologist. He dwelt at length on the vividness of his visual conceptions which appeared before his eye like real things. Thus he would, when speaking of a cat, see a real cat; or when thinking of a machine, see a machine in all its details and in accurate proportions so plainly as to enable him to make measurements. This condition was oppressive to him in childhood and early youth, so long as he could not control it; and he felt relieved as if ridding himself of a nightmare when with increasing strength in his riper youth he succeeded in gaining control over the appearance and disappearance of these images.

The whole method of making education irksome is wrong. It reminds one of the Gothamites who, according to the principle that we should do the disagreeable part of the task first, unloaded the wood from their wagons by pulling out the lowest trunks first, which they did with great difficulty;

and they were delighted that by and by the work grew easier. They rejoiced when the last pieces could be simply taken off without trouble.

Why not begin to teach children without causing them trouble from the beginning? All learning is a pleasure, and our teachers will find that it is unnecessary to make instruction irksome to children during their school years. Acquisition of knowledge is a growth of soul, and our children ought to feel the joy of mental growth. There need be no fear that their minds will be dwarfed thereby. On the contrary, they will develop all the better, as plants that are transplanted from a barren land to fertile soil, or from the shade to the sun, and when the time arrives in which some great purpose will demand special concentration, the growing boy will apply himself with all the vigor of his youthful ambition.

A youth will be more confident of success in life if he has been playfully made accustomed to its serious duties and to their difficulties, and he will thereby acquire a buoy-

ancy which under the present conditions of education is rare. We must, however, see to it that the seriousness of work, far from suffering from playful instruction, shall be intensified and strengthened by it.

There is another method of imparting a serious spirit to our children than by encountering them with frowns or making wry faces at them when they do not sufficiently appreciate the gravity of their duties and school lessons: it is to show them the gravity and the purpose of their work. Gravity of purpose can very well be combined with a playful enthusiasm in which the purpose is accomplished. Let us not destroy the buoyancy of youth by installing gravity in the wrong place. It is remarkable how playfully and how joyously, and with what intense endurance a boy will work, if he has a purpose.

RATIONALISM IN THE NURSERY

When rationalism, as a religious movement, first dawned on the world, it was exaggerated to such an extent and carried into such improper fields, that it became ridiculous as a theory and a religion. Reason, however, we must remember, is the most essential feature of the human soul, and the proper training of reason is indispensable. It is of such importance that it ought to begin at an early date, and the application of reason should extend to all the questions of life, secular and religious.

As to the use of reason in religion we must distinguish between what is rational and rationalistic. The rational ought to be welcome, while the rationalistic is a misapplication of the rational.

There are some great religious teachers, such as St. Augustine and Luther, who unqualifiedly declare that religion must from

its very nature appear irrational to us. They claim that reason has no place in religion, and must not be allowed to have anything to do with it. The ultimate basis of a religious conviction, they urge, is not knowledge but belief,— a view which in its utmost extreme is tersely expressed in the famous sentence, *Credo quia absurdum*,— "I believe it because it is absurd." In opposition to this one-sided conception of the nature of religion, rationalists arose who attempted to cleanse religion of all irrational elements, and their endeavors have been crowned with great results. We owe to their efforts the higher development of religion, and must acknowledge that they were among the heroes who liberated us from the bondage of superstition.

Nevertheless, the rationalistic movement, or that movement in history which goes by the name of Rationalism, is as one-sided as its adversary. Without any soul for poetry, its apostles removed from the holy legends the miraculous as well as the supernatural, and were scarcely aware of how pro-

saic, flat, and insipid religion became under this treatment. On the one hand they received the accounts of the Bible in sober earnestness like historical documents; on the other hand they did not recognize that the main ideas presented in religious writings were of such a nature as to need the dress of myth. We know now that the worth and value of our religious books does not depend upon their historical accuracy, but upon the moral truths which they convey. We do not banish fairy-tales from the nursery because we have ceased to believe in fairies and ogres. These stories are in their literal sense absurd and impossible, yet many of them contain gems of deep thought; many of them contain truths of great importance. The rationalistic movement started from wrong premises and pursued its investigations on erroneous principles. Our rationalists tried to correct the letter and expected to thus purify the spirit. But they soon found it beyond their power to restore the historical truth, and in the meantime lost sight of the spirit. They

were like the dissector who seeks to discover the secret of life by cutting a living organism into pieces; or like a chemist, who with the purpose of investigating the nature of a clock, analyses the chemical elements of its wheels in his alembic. The meaning of religious truth cannot be found simply by rationalizing the miraculous element in the holy legends of our religious traditions.

Rationalism is a natural phase of the evolution of religious thought, but it yields no final solution of the problem. In a similar way our classical historians attempted in a certain phase of the development of criticism to analyse Homer and the classical legends. They rationalized them by removing the miracles and other irrational elements, and naïvely accepted the rest as history. The historian of to-day has given up this method and simply presents the classical legends in the shape in which they were current in old Greece. Legends may be unhistorical, what they tell may never have happened, yet they are powerful realities in the development of a nation. They may be even

more powerful than historical events, for they depict ideals, and ideals possess a formative faculty. They arouse the enthusiasm of youth and shape man's actions, and must therefore be regarded as among the most potent factors in practical life.

We regard the rationalistic treatment of Bible stories as a mistake, yet for that reason we do not accept the opposite view of the intrinsic irrationality of religion. We do not renounce reason; we do not banish rational thought from the domain of religion. Although we regard any attempt at rationalizing religious legends as a grave blunder, we are nevertheless far from considering reason as anti-religious. On the contrary, we look upon reason as the spark of divinity in man. Reason is that faculty by virtue of which we can say that man has been created in the image of God. Without reason man would be no higher than the beast of the field. Without rational criticism religion would be superstition pure and simple, and we demand that religion shall never come in conflict with reason. Reli-

gion must be in perfect accord with science; it must never come into collision with rational thought. Reason after all remains the guiding-star of our life. Without reason our existence would be shrouded in darkness.

If children hear stories that are irrational there is no need of telling them flatly that the story is not true, but it will be wise to ask the question, Is that possible? Children are sure to take certain things as facts without thinking of applying criticism. Their little souls are as yet blanks. How is it possible to expect in them the critical attitude of a scholar? If children see pictures of angels, or devils, or fairies, they will believe them to be as they see them, without questioning the possibility of such beings.

It was characteristic of a child's mind when a little three year old boy once asked one of his aunties, "Have you ever seen an angel?" and she replied, "No, have you?" "Yes," he said confidently, "in my picture book." That things can be pictured which

are not realities, is an idea that has not as yet entered the mind of a young child. And it will be wise not to tell him directly that certain pictures are unrealities, but to guide his opinion and help him to form his own judgment.

Children are liable to lose the moral of a fairy tale if they are told at once that fairies and ogres are unrealities. It will for a time be sufficient to tell them it is a story and never mind whether it actually happened or not. And if the moral of the story now and then finds application in their experiences they will learn to appreciate it, and yet distinguish between poetry and reality. They will acquire a taste for poetry without falling a prey to romanticism.

There is a difference between true and real. A thing is real that is concrete and actual; history is real, and all things real are instances of general laws. A truth is the recognition and correct knowledge of a general law; and the lesson of a general law in the moral world may sometimes be better set forth in an invented story than in inci-

dents that have actually happened. In this sense a story, a myth, a legend, may be unhistorical, unreal, and even absurdly impossible, and yet be true in its significance. Children do not, of course, at once appreciate this distinction between truth and historical actuality, and one of my little boys for a long time refused to listen to " stories that were not true," as he said. He objected to fairy tales as not being based upon facts, preferring to hear the account of the invention of steam engines or of the landing of the Pilgrims. It almost seemed for a long time as though he had no sense for poetry; but by and by he learned to like certain fairy tales whose spirit he appreciated — for instance, of the boy who knew no fear and who, when he went abroad to learn what fear was, gained a kingdom.

Parents must develop the critical sense of their children without destroying poetry and the enjoyment of fiction. If children prefer the one or the other extreme, let them freely develop it and fear not that they will become over-credulous or over-critical, that

they will become superstitious through a belief in fairy tales, or prosaic on account of their objection to stories that are not true. Every child passes through successive phases in its mental development, and it will only assimilate the impressions and information for which its budding mind is ready. If these phases show an occasional onesidedness, parents need not worry, for mankind, at large, also had its phases, and the religious evolution of the race necessarily passed through the mythological and dogmatic period.

The same rule that applies to fairy tales holds good in the realm of religious legends and stories. The parents' rule might be: Give the children every chance of forming their own opinion, and let them acquire information of all kinds in whatever way life may offer it to them. Let children go to churches, witness religious processions, attend Sunday-school, but preserve under all conditions their independence of judgment without directly forestalling the decision to which they are ultimately liable to come.

Parents who wish to insist on a rational comprehension of religious truths need not be in a hurry to influence the souls of their little ones. If they give them outright the results of free investigation instead of merely stimulating their critical powers by questions and suggestions, they are liable to make them shallow, and instead of making them rational will make them rationalistic.

One of my little boys, now eight years old, recently learned to skate on the ice. He could do it so long as he remained unconscious of himself, but he gave up at once after his first accident, because the thought of falling frightened him. When I told him that he could do it if he only had confidence in himself, he answered, "Isn't there a truth in the story of St. Peter's walking on the Sea of Galilee? He sank when he lost faith, and he walked on the water when he had the confidence that he could do it." He added at once, "I do not believe that he walked on the water, but the story is good, isn't it?"

As to credulity in the common walks of life, it will always be wise to distinguish between what actually is true and what a person has stated to be true, or what he may believe to be true. The distinction is subtle to a child's mind in the beginning, but as soon as he understands it, he will utilize it and it will become a trait of character that in future life may be of great importance. He will learn to respect the right of others to believe as they please, although he may come to the conclusion that the belief itself has no foundation and is unacceptable to himself.

MUTUAL EDUCATION OF CHILDREN

An only child is apt to be spoiled, and why? Because he does not have the benefit of the mutual education that brothers and sisters in their common plays as well as in their quarrels naturally bestow upon one another. If he is not self-willed, and if his peculiarities do not manifest themselves in naughtiness, he will as a rule be over-sensitive,— which in later life may prove almost more disastrous; for he will be liable to fret without any cause when others unwillingly or unwittingly offend him.

Parents that have several children should not be grieved if their boys, or even their girls, sometimes quarrel among themselves. There are few brothers who would not now and then come to blows, and there is no harm done in their childish quarrels, so long as they are kept within proper limits, and parents should interfere as little as possible,

except to counterbalance the greater strength of the elder ones, to prevent their having toys which might turn out to be dangerous weapons, and in general to see to it that no serious harm be done. There is no better system of education than that which springs from the conflict of interests that originates within the sphere of the children's own experiences.

No teachings in words can better explain to a child that the rights of others must be respected, than the practical experiences, be they ever so trivial, which give meaning to the moral exhortations of the golden rule and of practising justice. The child must feel the resistance of others, in order to learn that there are limits imposed upon us in society by the rights of our fellows. Therefore, if parents see their children quarrelling they should not be anxious about them. Every blow that one little brother gives or receives is a moral lesson which will bear fruit in time.

While the quarrels of children are not to be regarded as an evil, they should not be

fostered or produced. They should only be suffered, and parents should not be alarmed at occasional outbreaks of anger. Far from fostering quarrels, parents should see to it that their children love and respect one another, and it is easy enough for them to do so. They should never in the presence of one child speak slightingly of their other children, but always in respectful and loving terms. Every word of contempt or ill-will, even of deserved reproach, if listened to by a brother or sister, sinks much more deeply into their hearts than adult people as a rule are apt to believe. It is remembered, and though it may remain unnoticed for a long time, it will finally come out in one shape or another when least expected. It may be true that most of the grudges and ill-will that brothers sometimes show one another are due to the carelessness of parents who reprove the little fellows in the presence of their brothers. Parents, therefore, ought to make it a rule to treat children throughout in the presence of their brothers and sisters, and also of strangers,

not very differently from adult people. Whatever reproaches have to be made ought to be done, at least as far as possible, in private, and not for the purpose of humiliating the child.

Children are apt to scold one another, but their words have not the same weight that those of parents and nurses have. Their revilings, therefore, cannot do the same harm. On the contrary, if parents or nurses show their disapproval of using names, bickerings in the nursery will be remembered as deterring examples.

When little children interfere with the plays of their older brothers and sisters, taking away their toys and running off with them, the older children naturally grow indignant and are apt at once to beat their weaker playmates. Then of course it is time to interfere and give them a lesson in patience. And the best method to keep older children in good humor, is to teach them to look upon their smaller companions with the eyes of grown up people. When a baby of two years runs away with her four

year old sister's doll, it is better to let her carry off her spoils, and taking the elder child in your arms, to say: "Now let us watch baby and see what she is doing with dolly. I'll see to it that she does not break it. Now look how she carries the doll. Would any mamma carry her baby by the leg? She does not yet know how to treat babies, but we will teach her. You are the elder, you must tell her how."

Possibly for the first time children may not prove amenable, but by and by they will learn to take fatherly or motherly interest in the queer ways of their younger sisters and brothers, and that will help them to bear with their smaller companions if they unduly interfere with the rights of their elders and provoke their anger.

Of course, children should always be watched, especially if they have dangerous toys in their hands, such as iron tools which may easily become weapons, but at the same time they ought to enjoy their liberty as much as possible, and parents should give them a chance to educate one another

by mutual assistance and interest—as well as by friction.

I remember a children's party given in the days of my own childhood in celebration of the birthday of one of my little friends. Our host had received a game called "Reynard the Fox," and he had invited all his little comrades to play the new game. But he had cleverly arranged it so that none of his guests had the least chance of winning, and he alone bore off all the honors and prizes of the day. He was an only child, and that, too, without a mother who might have checked his ambitious plans, and the outcome of the children's party was general dissatisfaction and finally an actual rebellion against the host who tried to usurp all the power. At last his father interfered to restore order, and settled the dispute in a manner which was not to the taste of the spoiled child. When I recounted the story at home and informed my parents about the little tricks which my friend had used to insure his victories, they pointed out to me the lesson that the host should always look

to the interests of his guests, and that it was a matter of honor on his part to let them be satisfied and go home with the pleasant feeling of having been well entertained. The vanity of gaining all the honors of the day spoiled the birthday party of my little friend for himself and others. Had he been wise enough to suffer his guests to gain all the prizes, he would have increased their friendship and would probably have enjoyed the day much more than he hoped to do and might have done by winning all the prizes, even if his guests had not demurred.

I do not remember whether as the host of a children's party I was better than my spoiled friend, but I am sure that it was an experience which made a deep impression on my mind, and it seems to me that parents should improve all the opportunities they have of guiding children's inclinations in the right way by utilizing their own experiences.

FEAR AND CIRCUMSPECTION

It happens that children sometimes are frightened by phantoms of their own imagination, and being naturally weak and feeling that they are unable to protect themselves, may at the idea of a fancied danger fall into hysterics. What is to be done if such a state supervenes, or if symptoms appear which indicate its approach,—a state in which the child is overpowered by all kinds of presentiments and would be impervious to argument?

The best plan is *not* to deny at once the reality of the imagination which is the immediate cause of the sudden fright for that fancied fearful object is a reality to the child, and to deny it would be to cut off all means of curing it. The best way is to consider it temporarily as being real, or at least possible, and accept the state of things imagined. Place yourself in the child's po-

sition, and thence start for further operations. That is the first condition which insures the child's confidence, so that it will be willing to follow you, and you will then have easy play to examine the state of affairs, which will of course result in the discovery that there was no cause for fear.

A few examples will illustrate the case.

A little girl frequently fancied she saw bears and tigers whenever she happened to awake in the night. Presumably she dreamed of some danger, may be on account of having eaten too much for supper or having eaten the wrong kind of food. At any rate, she frequently awoke crying in the night, and in her fear interpreted the dim outlines of a dress or a curtain as a fearful beast that was about to attack her. The best thing to do is to deal tenderly with such fancies and remove the child as far as possible from the object that has caused her excitement. Then, if you can do so without disturbing the other children, light the lamp and let it fall full on the thing that has given rise to her fear. Be slow, and

express your opinion first as a kind of preliminary assumption that the bear may after all be mamma's skirt or the curtain moving in the draft; and when this comforting probability is understood, follow up your advantage and declare it to be a good joke that a harmless piece of cloth should look like a fearful animal. Make the child smile at the incongruity of her fancy, and her laugh will cure the horror of the dream and dispel the nightmare as sunshine dissolves the mist.

One day I walked with one of my little boys along a wooded creek. It was winter, and the trees were leafless and dry. Now it happened that a trunk of a tree which had lost its crown and was encircled by strong vines, looked, from a certain position, like a man, or rather like a tramp (for he looked very ragged) bending over a broken bicycle. The vines were so queerly shaped that the illusion was almost perfect. My little boy stood aghast for a moment. "There is a bad man," he said, "with a bicycle," and he pointed to the strange sight.

I could not help at once tracing the figure to which he referred, but I knew at the same time that it was a tree and not a real man, for a man would not have stood so motionless as did that weird, ragged looking figure in the valley. The fear of the little boy was great, and he did not know what to do,—whether to run away or to hide, and as his imagination was easily worked up I felt that there was danger of an hysterical outbreak. The first thing to be done was to remain very calm myself. Calmness produces calmness, as irritation will produce irritation. Mental states by imitation are as contagious as diseases. Now I told the little fellow to stand perfectly still and watch that tramp in the valley. At the same time I took him in my arms, which of course alleviated his immediate fears, and while he watched that tramp-like figure I called his attention to the fact that he stood perfectly still and did not move, except as a tree will in a gentle breeze. When he had grown calmer, I proposed to walk towards the man and see what he did. But the lit-

tle fellow was still too much afraid and said, "Let us go away as quickly as we can." But that seemed to me very undesirable. Although we were on our way home, I saw clearly that I had first to disillusion him as to the cause of his fear. As he would not walk towards the strange figure directly, I thought it wisest to approach it indirectly, and while we moved some steps to the side, the tree ceased to look like a man and appeared more like a tree. At the same time the figure remained motionless as before. This increased the courage of the boy and I at once took advantage of it. "I don't believe it is a man," said I, "let us go and see." He still objected. I again changed our position to a place which presented another view of that queer tree, and the confidence of the boy grew more and more. The hysterical condition disappeared completely and there remained only a certain awe of the weird appearance; but it seemed to me advisable to dispel that awe too and leave no trace of it. Even now it seemed to me advisable not to approach the

tree directly and quickly, but slowly, as Indians would do when deer-stalking or stealing upon an enemy. The approach made in this careful way increased his confidence, for we stopped whenever new doubts arose which manifested themselves in renewed hesitation; and at last I said "it would be fun if the wild man would turn out to be merely a tree stump. Really, I believe it is only a tree. What do you think?" And he thought that it was really a tree and his fright changed slowly into fear, then into awe, then into circumspection, then into a strong suspicion of the causelessness of his fear, and at last into good humor at the situation. When we came to the place and stood before the leafless tree, which had no longer any resemblance to a man or a bicycle, we had a hearty laugh and I did not fail to impress on the boy the ridiculousness of the situation. Lest the experience should vanish from his memory, I sometimes reminded him of the incident, recommending him in all similar cases first to look closely at the frightful

apparition. Perhaps then it will dissolve into nothing, just as an imagined highwayman changed into a rotten stump.

Another instance of fear that I found necessary to allay in the same little boy, happened on the farm to which we were accustomed to go. When he first encountered a pig, he was so frightened at its grunt that he could not be induced to walk into the yards in which the swine were kept with the cows and sheep. As it did not seem to me advisable to yield to his fear, I carried him to the fence on my arm, where he felt safe, and explained to him that pigs are very much afraid of men and even of little boys if they only courageously hunted them. So when a pig approached the fence I drove it away, which gave the little boy a great deal of pleasure to see his old enemy put to flight. I at once made use of his elated state of mind and pursued the pig. When he saw that the pigs were really cowards, I put him on the ground and gave him a stick and let him give chase himself. First he would not go to the ground; but having re-

peatedly witnessed the wild flight of chased pigs, he ventured the feat, stick in hand, still clinging, however, to his papa's hand. Of course, I took care that the first pigs he met with were not too large and that they would quickly retire at our approach. The little boy's courage grew with his success, and after a few repeated pig hunts he lost all the fear he had entertained, and I now found it necessary to give the boys, him as well as his little brother, a warning not to be too bold with pigs when they were alone, because the big ones might not be quite so cowardly as they thought, and might turn out to be ugly.

Make it a rule never to excite fear in children, and never show fear yourself in their presence. On the contrary, set children an example of calm behavior in instances where either you yourself become involved in an actually perilous situation or where the child's imagination sees a mere show of danger.

Unfortunately most of the help employed in a house, especially the servants in the

kitchen, show an extraordinary fear of mice, which is transferred to the children. If a child observes but once a scene of excitement, because a little mouse happens to be heard, parents will have a great deal of trouble to eradicate the evil effect. This impression will probably last forever, and can only be counteracted by carefully superadding the ridiculousness of such fear.

The elimination of fear in education should not, however, promote audacity and foolhardiness; on the contrary we must begin at an early age to caution children and make them look out for and anticipate dangers.

When taking a walk with children, it is advisable to think aloud, and to tell them why we walk here and there, why we look out when crossing the tracks, or crossing streets; and to point out to them the dangers that must be avoided. Circumspection must be one of the fundamental ideas in a child's mind, especially in our days when civilization begins to grow more and more complex.

If you have electric wires in the house, either for lighting or for bells, it is advisable to improve the occasion whenever a repair is made, or whenever an opportunity may offer itself, to show to children the sparks that appear when wires touch. If the current is too weak to do any harm, it is even advisable to let children touch wires and receive a shock. At any rate, they ought to be informed of the dangers to which they expose themselves in touching wires. They ought to know that as the electricity in the wires of a bell are weak, so the electricity in the wires of a street railway are very powerful and would, if touched, unfailingly kill a man. It is not exactly necessary to tell children the terrible accidents that frequently happen, but it is necessary to give them full information about what might happen. When they grow older, attaining an age at which the imagination is no longer apt to be overstrung, they should also be told of the accidents and how they happen, so that they will learn to avoid them.

It will be useful under all circumstances to impress short rules upon the minds of the children, never to touch a wire that might happen to dangle from a pole, and never to step on a wire that might touch the ground, and the connection of which cannot be traced. It might be harmless, but it might be a live wire.

The same rules, *mutatis mutandis,* apply to innumerable other situations. If parents visit factories or machine shops with their children, as in my opinion they ought to do from time to time, they should give due warning not to touch any running machinery and especially to be on the lookout with regard to belts. Before they approach the machinery they should watch it for a moment so as to know how far its sphere of danger reaches. In smithies and near fireplaces of any kind, children must be taught never to step on iron, because even the dark-looking irons may still be hot, and it will be instructive to touch with a piece of wood some hot iron which, having lost its reddish blaze, appears to the uninitiated eye

quite harmless. The wood will quickly catch fire, and the child should learn that if it stepped on that same iron the heat would soon burn through the shoe into the flesh, and perhaps to the bone.

Of course, these little lessons in caution should not be given so as to make the children timid; and, as a rule, it will be time to devote special attention to them as soon as the child has lost its natural fear. First teach children courage, then show them the need of circumspection.

SANTA CLAUS

There seems to be a period in the evolution of the child in which it is given to believing in the personification of ideas. I know a little boy to whom Santa Claus, during a certain period of his life, was, and remained, in spite of all explanations, a real person whom he knew as well as his papa and his mamma. I tried to explain to him the meaning of Santa Claus. I took occasion to tell him that all the various Christmas presents were given him by his parents, grandparents, uncles, aunts, and friends, and that they had to buy them in the stores. In this connection I saw fit to mention that the idea of Santa Claus was simply an allegorical expression of the love of parents and grandparents who wished to give Christmas joy to good little children.

The Christmas gifts are here; they are the realities which the children see, and on

these concrete things hangs their conviction of the reality of Santa Claus.

Children are right from their standpoint, which views the reality back of an abstraction in the allegory of personification.

When I explained to the little fellow that Santa Claus was such love of parents and others as prompts them to give to children Christmas presents, the child understood every word, and even appreciated the fact that every present must be paid for by somebody. Nevertheless, Santa Claus remained a real figure in his imagination and continued to play a most important part not only in his games, but also generally in his whole world-conception, so much so that his highest ambition was to become Santa Claus himself as soon as he grew up.

A little incident will serve as an instance of how mature thoughts for a long time lie side by side with childlike conceptions. Once when the little boy asked me about details of Santa Claus's habitation and machine shops, I again gave him the explanation of Santa Claus's ideal nature, where-

upon the child said: "Yes, I know that Santa Claus means love of papas and mammas for their children, but I do not mean that kind of Santa Claus; I now mean the real Santa Claus."

The reply of the little fellow reminded me of the views of many adult children who do not as yet understand that all abstractions are real. Thus they are still in need of the method of personification to make them appear real to their mind.

There is among a certain class of educators the notion prevalent that we ought to abolish in child education all the fairy tales and with them the dear old figure of Santa Claus. But I have observed that in the absence of the traditional characters which by the experience of centuries have become typical representations of certain spiritual realities of life, children are apt to form their own personifications, which of course will be cruder, less poetical, and less defined than the old ones. While I gladly allow that the rationalizing influence should watch over the development of a child by

constantly keeping before his mind rational explanations of the various fairy tale figures, I should not regard it as advisable to crush or cripple the child's imagination. We need not fear that it will not be corrected in time. I have the confidence that a child will naturally overcome the childishness of fairy-tale personifications, and we need not shock his mind by suddenly disillusioning him. The child will overcome in later years the superstition of a literal acceptance of fairy tales and will preserve the poetry of the story.

It is neither necessary nor advisable to pull out the first teeth because they have no roots and will not endure. According to the laws of nature the development of the second teeth begins before the first teeth fall out. In the realm of the spiritual development, therefore, we ought not to be zealotical iconoclasts; we need not pull out and violently remove that which is immature and temporary, but care ought to be taken that the germs of a higher conception be planted and that at the disappear-

ance of the old the new and more purified thought be ready to take its place.

The little boy of whom I speak understood only in part what I told him about Santa Claus. He believed that he understood it all. He acquired an idea that parental love, and children's joys, and the family reunion at the Christmas festival were great realities in life, but he did not see that in their presence the figure of what he called the real Santa Claus as a bodily being living in the Rocky Mountains and traveling over the country in his reindeer sleigh had become redundant—without however having lost its significance.

Is not the same true of mankind as a whole? The evolution of human civilization has also its fairy-tale period, and we are only now emerging from its fanciful visions. There are still many among us who believe that unless the letter of a myth be true there can be neither beauty nor truth in religion. They think, like genuine adult children, that if Santa Claus were not a real definite individual there could be no

Christmas presents nor any true Christmas joy. Their belief in a God and Heaven is more like the children's belief in Santa Claus than a genuine faith in the grand realities that are symbolized in these names. Heaven and hell to many are not spiritual, but material; they are conceived, not as conditions, but as places.

Thinking men among the church people of the old stamp are often struck with the truth that God and immortality are part and parcel of our life and that they are traceable everywhere in reality itself. But then, like the little boy of whom I spoke before, they understand and accept the new light, and yet stick at the same time to the materialistic view. All the Christmas presents are due to the love of parents and friends, yet in addition to it there is an individual person who provides for them, and he is the real Santa Claus. They grant that God is the eternal in the transient; the immutable law in the changes of the phenomenal world; yet in addition claim that he may be an individual being.

The conception of God is ultimately based on fact, but the notion that God is an individual being is an illusion; and if thinking people still cling to this error, it is as if a naturalist, traveling in the desert, explained to his fellow travelers the causes of a mirage, yet they, having understood the whole explanation, would add: "That may all be very true; the mirage as we see it is due to all these causes which we can plainly trace in diagrams and calculate according to the laws of the refraction of light in the different strata of the heated air, but that does not disprove the theory that there might be some real haven of peace, full of beauty and bliss, in that very same place where the mirage appears. The cosmic order may be uncreate and the condition of the wonderful harmony of the world, it may be God: yet this God might at the same time be a concrete being and as much an individual ego-consciousness as we are. Further, heaven and hell may be conditions of the soul, but there may be also a heaven that is as real and concretely material a place as

this earth is;" and then they believe that the spiritual reality of heaven and hell, as it exists in us, would be of no avail unless there were some material reality in addition, unless they were geographical localities on our own planet or somewhere else in space. Such people have not yet outgrown the mythological phase of their development, and, after a careful consideration of their state of mind, I have come to the conclusion that they are still in need of a sensual conception of religious truths, and, as a rule, if they lost the belief in the letter, they would also lose the belief in the spirit, for their comprehension of things spiritual is as yet undeveloped.

The most important religious idea is the God-idea, and it is natural that this deep and intricate conception should cause great difficulties to the educator.

The question arises, Would it be right to teach the child those childlike conceptions of the Deity which we ourselves no longer believe; or shall we, with agnostics, tell them we do not know whether God exists or not;

or, finally, shall we with freethinkers ridicule the belief as unworthy of credence?

Perhaps all these methods are somewhat faulty, and the best principle would be to let the children watch the performance of religious worship of various denominations, and when they ask about the significance of prayer, sermons, hymn-singing, thanksgivings, and benedictions, give them at first an explanation of the ideas which induce some people to go through these ceremonies and sometimes through strange rituals. If the children's interest in religious problems is aroused, tell them of other beliefs, including idolatrous practices and superstitions, which can easily be illustrated by pictures. But while imparting your information, be always careful not to present your own views ready made, but let the children work out the question for themselves. Give them such help as will render the solution of the various problems easier to them, but see to it that they do the thinking themselves.

The question will soon be asked, "Does God exist?" and of course the children's

God is an invisible individual who hovers in the air as he is pictured in Bible illustrations. A God such as the children believe in, of course, does not exist, but for that reason it would be very wrong to tell the child, "No, God does not exist;" for while the child's idea of God is wrong, there are notions connected with it which are true. The child asks also whether or not there is an invisible presence that watches him, whether or not his acts when he is alone remain concealed from the world, and here the difficulty appears to lay the foundation for a higher conception of God than is the popular view of the traditional personification.

Meet the question, "Does God exist?" by the counter question, "What do you understand by God?" and thus lead the child to a description of its childlike views, which will give you a chance to point out the true and to discard the false.

A little chap of scarcely three years was once quite shocked when he heard that the air above us grew thinner and thinner and that at last there was no air left. No one

can breathe there and we should, if carried up, immediately die. The source of his anxiety became apparent when with suppressed tears he exclaimed in a state of tension, "But, then the Good Lord must die?" "No, my boy," I said, "the Good Lord cannot die; He has not a body as we have; He has no lungs; He need not breathe in order to exist. His existence does not depend on a body like ours. He is not an individual as you are and as I am. If He were, He would not be God. He is not a man. He is God." The child felt greatly relieved and it helped him to come a step nearer to the truth.

Such occasional explanations should as a rule come only in response to questions, for then, and then alone, will they be appreciated. Religious instruction should consist mainly in setting the child's mind to thinking and solving the problems that the child perceives himself. He will ask, "What does God want us to do?" which means for adult people, "What significance does the God-idea possess in human life?" And when the

child answers this question in the child's language, that "God wants us to be good," he will naturally come to the definition that "God is all that prompts to goodness."

We can fairly abstain here from entering into further details because the individuality of the child will require much individualizing on this most important subject. All I would claim, however, is this, that a child —especially if his other education has been in lines analogous to those pointed out here —can be made to see (1) that God is present in everything that is good, (2) that God is the principle of goodness, (3) that this God is not an individual being but an eternal and ubiquitous presence; (4) that this God is everywhere, and not nowhere, that although He is not a material body, He is a most effective reality and not a nonentity; that He is not only good, but that His Goodness includes that He is also formidable, as His goodness implies that badness leads to badness and the sequence of sin is sin's curse. And lastly, that, be we ever so much alone, we yet always remain in the presence of

God. All our actions persist in their effects, and we can nowhere and under no circumstances escape the results of our acts.

Children can be led up to these results and easily made to understand them without our entering into deep philosophical discussions. At the same time the corollaries of these views can be pointed out. Children that grow up under these impressions will remain reverent without being superstitious. They will naturally understand the right use of prayer. They will not pray for a change of weather, but for strength of heart; and although they may have been brought up to say grace before dinner, they will not pray with any expectation of changing the will of God. Their prayer will be a realization of self-control; it will be self-criticism exercised by suffering their acts to pass by in the review of a searching self-examination and will result in self-discipline, rendering them determined to pursue the right way of action.

It will be advisable on general principles to let children know at an early age that, as

there are different nations, so there are different religions; and we must always be careful not to misrepresent others. We may say why we do not share other people's views, but do not pronounce any condemnation without good and sufficient reasons. A comparison between religions will be very serviceable in educating the child's independent judgment.

The right God-conception renders us more efficient in life; it makes us independent and energetic. The wrong God-conception makes us superstitious and dependent. It is said that during the naval engagement of the Chinese-Japanese war the commander of one of the great Chinese vessels went down into his cabin to pray for help to his Joss, when he ought to have been on the captain's bridge looking out for the enemy and commanding his men. There is no use in praying when we ought to act. He who believes that prayer can work miracles, and trusts that God will at his special request change the course of nature, deserves to go to the wall; for the highest prayer, nay, the only

true prayer, is to attend to the right thing at the right time—in a word, to do one's duty.

You need not make atheists of your children nor creed-duped believers. Teach them the facts of life, point out the path of right conduct; make them critical and thoughtful without treating the errors of others in a cynical spirit, and you can safely leave the rest of their religious development to their own judgment.

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